

Southern Churchman



VOL. LXXIX.

RICHMOND, VA., MAY 23, 1914.

No. 21

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**"The Consecration of Time."**

Ecclesiastes 3:1-8.

"Lost—Somewhere between sunrise and sunset, two golden minutes, each decked with sixty diamond seconds. No reward is offered, as they are lost forever." Happy the man who can look back over any day, without the consciousness of many precious moments lost or misspent.

Frances Ridley Havergal, in her consecration hymn, has given about as full and beautiful an expression of a consecrated life as is possible:

"Take my moments, and my days,
Let them flow in ceaseless praise."

This goes to the very foundation of the matter. "Take my moments." Some people consecrate their lives in a general way. Others are willing to give a day now and again to God's service—perhaps in Lent. Many feel perfectly satisfied with two hours a week in the church services. But that is really a very loose way of living one's life. God wants every moment of our life.

Christianity is not a separate chamber of the life, more brilliantly illuminated than the others. It is a light that should shine in every chamber.

When God laid His hand upon the Sabbath, and said, "This is My day; thou shalt keep it holy," He did not mean that the other six should be ours, to do with as we please. He meant "By setting My seal on this, I show My ownership of all time." And close observation of human action shows that those who are most particular about Sunday are most careful about Monday, and Tuesday and Saturday.

Some young life revolts, and protests, "Am I to have no time for myself at all?" Such a protest comes from a misconception of God and of life. If I belong to God, all my property is His, and if God is love, all His is mine. Jesus has called us into a Divine partnership, in which God and man own the world, and conduct the business of life.

The wonderful thing about the surrender of anything to God is that He immediately returns it, multiplied and glorified by His touch. It becomes really our own, only when acknowledged as His.

The author already mentioned illustrates this thought beautifully: "We are like little children closing our fingers over diamonds. How can they receive and reflect the rays of light, analyzing them into all the splendor of their prismatic beauty, while they are kept shut up tight in the little dirty hands? Give them up, let our Father hold them for us, and throw His own great light upon them, and then we shall see them full of fair colors of His manifold loving kindnesses."

It is very dangerous to waste a moment of God's time. It may mean ruin.

Some poet has pictured a man waiting at the gate of heaven for a very long time; and then, discouraged and weary, failing to sleep for just one moment; but in that moment the gate opened and closed again. God has arranged for surprise crises in life that we might be ever watchful.

There may be a feeling that, if all time be given to God, life must be a very strenuous and wearying thing. That is another misconception. Men are more apt to wear themselves out for self than for God; for God knows better how to proportion and balance life.

Furthermore, when we have yielded ourselves to God, He takes the responsibility, and relieves us of the vocation. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me, * * * for My yoke is easy, and My burden is light."—Willard Brewster.

The Best Things Cannot be Bought.

The best things cannot be bought, neither are they the perquisites of culture or social advantage. In the spiritual realm the King of England has no priority over the poorest old woman who gathers firesticks in some lonely English glen.

The friendship of God! You cannot buy it. It can be had without money and without price. The poorest soul in the Bowery has as ample a right to that glorious fellowship as the wealthiest soul on the planet.

A quiet conscience! It cannot be bought. The poorest, and the most desolate, and the most forlorn soul in this city can go to the mercy-seat of grace and say, "I want that peace which passeth understanding," and it shall surely be given him, and no suspecting question asked about his indigency.

A happy disposition! You cannot buy it. You can buy tickets for this, that, and the other luxury, but you cannot purchase a disposition. You can pay to listen to music of vitalizing vigor, and to comedies which scintillate with wit and humor, but no ticket will give an assurance of a happy disposition. By a happy disposition I mean not flighty spirits which flash out now and again for a brief moment; I mean a disposition clear, and clean, and songful, singing through the noon-tide, singing through the night, up hill and down dale, through life and through death. You cannot buy that.

But the poorest soul that worships in our mission in the east end of New York, and inhabiting some wretched tenement, can go to the Lord of light and grace, and say, Give me a disposition which shines even in a gray and dingy lot," and the gracious Lord will answer, "My joy I give unto you."—Rev. J. H. Jowett, D. D., in Christian Observer.

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SOUTHERN CHURCHMAN

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Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D.D., Editor.

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THE RACIAL EPISCOPATE.

II.

Of course in discussing the subject of a racial jurisdiction, especially with the view to the work of the Church amongst the negroes in this country, it is natural that anyone should ask right in the beginning of the discussion, Why a racial jurisdiction particularly for the negro work? and that question promptly opens a larger discussion and takes one far afield in connection with this Church's work amongst the colored people. The first question that arises is, Is this Church in earnest about its negro work, and has it any real fundamental conscientious interest in its so-called work for the negro race? and as a matter of fact this question lies at the root of all our discussions and must be answered intelligently before we can come to any wise conclusion. When we see the enormous colored population and its sad moral and spiritual needs and to a large extent its neglected conditions; and when we see on the other hand the wealth and intelligence and the influence of this Church in this country, and then when we consider further the small amount of work that this Church is doing for the colored people, that is, as compared with the needs of the work and

ability of the Church; and when we see the rather incoherent, and, be it said without making any reflection, the rather inefficient way in which so much of this work is done, anyone anywhere is justified entirely in asking the question, Is this Church really in earnest about its work amongst the negroes? Does it as a Church care for that work? or is it not rather just doing the little it is doing as a kind of salve to its conscience and a kind of half-way satisfaction for the requirements of the situation? Certainly to any fair-minded and well informed onlooker there is no form of missionary work in this country to-day that needs the intelligence, the money and the systematic endeavor of the Church as does the work for the improvement, morally and spiritually, of the negro race; and in the face of this let any fair-minded surveyor take a clear impartial view of this Church's work for the solution of this tremendous problem, and the result of that survey must be one of two conclusions: either that the Church is ignorant of the conditions or it is indifferent to the improvement of those conditions.

Certain cities, by way of illustration, in this country have large masses of negro population. Take for instance New York, Philadelphia, Washington and Richmond. Now curiously enough in all of these cities named this Church is strong, rich, well organized and particularly efficient in what it is doing for the white work; yet in which one of them can any honest investigator say with a clear conscience that the Church is doing anything like as efficient work for the negroes as for the whites. Some one will promptly say that there is St. Augustine's School and St. Paul's School as evidence of the Church's interest in the negro work. To this writer that answer seems as pitifully futile as it is possible for an answer to be. These fine, large successful schools are splendid monuments to the unswerving faith, the unshaken fidelity and endless patience and perseverance of two extraordinarily fine men, namely, Mr. Hunter and Mr. Russell. If the Church needs any illustration of its shameless indifference to the call of the negro work the history of these two schools furnish that evidence. This Church as a Church has done nothing great for either one of these schools. Two noble, self-denying men, with a zeal that puts to shame the rest of the Church, have persevered in setting the claims of these schools before the Church, until not the Church at large but the individual

Churchman here and there throughout the country have done in some part what the whole Church ought to have done to an unspeakably greater degree.

Now just what is the trouble with regard to this negro work this writer believes to be perfectly clear, plain and apparent. Men may talk as they please, and relate racial facts if they choose, but it remains, so far as this writer can see, evident that the white man in this country does not propose to take the negro into his churches and into his religious organizations on a footing of absolute racial equality, and on the other hand, be it said to the credit of the negro, that self-respecting negroes of this country do not propose to come in any large number into a Church that treats them everywhere and all the time as an alien and inferior race of people. In their common degree of self-respect they do not propose to be simply tolerated in a church when so far as they can see they are not sincerely wanted on a footing of equality.

Be it understood that this article is no plea for the obliteration of race distinction or anything of the kind. It is simply a plea for fair play and what Mr. Roosevelt was wont to call "The Open Door of Hope" for the negro in the Church.

Where segregation has come to pass as a fact in this country, instead of that segregation diminishing it is separating further and further. Once it was confined, so men said, to the South, and ignorant men said it was an evidence of Southern narrowness, bigotry and bitterness. All this can be forgiven now because it was simply the vaporings of men who knew nothing whatsoever of the real situation. This segregation has always extended to social life and then went on to political and business life, and has finally come to be recognized in the Church itself. To undo this situation seems to this writer the hopeless dream of an uninformed visionary. In this Church itself segregation is recognized. The negro has his own Church schools, his own churches, his own clergy and his own parochial organizations. To that point he is entirely separate in the Church from his white brethren. We recognize that the negro communicant has a right to pastoral help and assistance from a sympathetic man of his own race; we recognize that the children in Sunday Schools and schools of higher learning can best be taught by those who are in absolute sympathetic and racial touch with them and by people who associate with them on a foot-

ing of absolute social equality and racial sympathy. Why stop, then, arbitrarily at this particular point? Why say that these negro clergy shall have no voice whatsoever in the choice of those who shall be their spiritual guides and overseers? If the negro communicant and the negro child in the school needs one of his own race to help him and guide him; because only one of his own race can be in absolute sympathy with him, why has not the negro clergyman practically the same claim? Why has he not a right to have a bishop who can sit in his study and eat at his table, sleep in his house and take council with him in absolute social equality, just in the same way that the white clergyman has a right to such guidance, personal contact and sympathy? Indeed the man who claims that a white bishop can minister to the social and spiritual and sympathetic needs of the colored clergy in the same way in which a colored bishop could is so far beyond the pale of the well-informed that it is almost impossible to enter into any argument with him, certainly impossible to discuss intelligently with him any such question as this.

So just let it be said clearly and definitely that the Southern Churchman believes that the work of the Church amongst the negroes in this country will never amount to anything serious or rise to any high plain of success until the inevitable march of segregation has gone to its legitimate conclusion, and the negro not only has his church and his Sunday Schools and his day schools, and his parochial organizations and his colored convocations, but has, as the legitimate head of all these things, his own racial bishop to whom he can go as to a genuine father in God, expecting and receiving all that the white man can get from the best and highest bishop in the land; and, when this completed organization takes place, the Southern Churchman further believes that the work of the Church amongst the colored people in this country will enter upon its real, genuine and successful career in doing all for the colored man that this Church is so well fitted to do.

THE DECADENCE OF THE HOME.

This expression caught our eye in glancing over a newspaper not long since and has remained in our memory. It is as though one heard of poison in the public reservoir or of the caving in of the foundations of his house. It hinted at a secret but most serious danger. For the home is the foundation of the whole social fabric, and rottenness or weakness there imparts itself to the entire structure. Or, to change the figure, it is the fountain from which flows continually the stream of life in Church and State and

community. As is the home so are they who go forth from it to meet the elements and conditions which make for religious and moral and social decay in the broader ways of life, to overcome or to be overcome by them, and to determine the character of the future.

Is the home decaying? The building inspector or the health officer can give no expert opinion here nor interpose their authority for the safety of the people. The investigation must be made and the remedy applied by those upon whom the responsibility rests by divine appointment, the fathers and mothers of the land. Each must look to his or her own. Remembering the homes of their childhood, are those over which they preside the equal of them, not in luxury and appointments, but in those things which stand for and make for character and virtue, religion and piety. What ideals are our children forming, and what moral and spiritual atmosphere are they breathing? An English writer says that after his marriage and settlement in a little home his good father came to see him. The old man walked from room to room in silence until the son said, "Well, father, don't you like it?" And the old man said, "My son, I have seen nothing here that would indicate that this is a Christian home." In the old fashioned homes of yesterday, from which came out the strongest, purest and godliest men and women of today, there were to be seen and heard and felt the tokens that they were Christian homes. The books and papers on the table, the pictures on the wall, the tone and subjects of conversation, the indefinable light that shines in a woman's face and is reflected by her children, all proclaimed it. The odor of incense from the family altar pervaded them. There was a certain "voice of joy and health in the dwellings of the righteous" which the right hand of the Lord brought about.

God pity us who are fathers or mothers, and God pity our children and our Church and our land, if the home decays.

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It is generally the noblest who are most conscious of their failures. Those who have had clear visions of divine holiness realize more than others how far short they come of that perfection. Those who are most faithful have the greatest sense of unprofitableness. Let the disheartened be encouraged and let the self-satisfied be warned.

BOOK REVIEWS.

"Human Questions and Divine Answers." Short Sermons, Expressly Written for Lay-Readers in the American Church. By Gershom Mott Williams, Bishop of Marquette. Milwaukee: The Young Churchman Company. Price \$1.25.

Probably no one question has been oftener asked of those who ought to be in a position to reply intelligently than that as to a supply of good sermons for Lay-Readers, and probably there are very few clergy in the Church who have not many times found themselves floundering hopelessly in the presence of this question.

Now it is just this question that Bishop Williams has made so easy for every one who is asked the question hereafter to answer safely, and satisfactorily. This is a series of sermons, short, clear, spiritual and devout and straight to the point, that will prove a joy and satisfaction to every lay reader who comes in possession of it. The Southern Churchman does not hesitate to recommend these sermons cordially and heartily to every lay reader who sees this review, and we are sure that every such person who buys this book will acknowledge himself under obligation for this recommendation.

"The Life in Grace." By Rev. Walter J. Cary. Pusey House, Oxford. With an introduction by the Bishop of London. Longmans, Green & Co.: London and New York. Price 90 Cents.

This is an eminently spiritual book, written for help in the spiritual life, and suggests the means whereby we put ourselves in a position to receive the grace of God and how we can practically use that grace in the development of the Christian life. It discusses the doctrine of Christian grace, what it is, and the place it holds in the New Testament Scripture. Then it discusses those great acts of God, whereby He made grace possible to the human race; such acts, for instance, as the Incarnation, the Atonement, the Resurrection, the Ascension, the Pentecostal Season and the Coming of the New Life. Then the author shows how man may and can make his response to the free gift of God; what place in his life such great facts as conversion, prayer, and study of the Scripture and the Sacraments must hold in the development of the grace of God in the heart and life of a man.

As a devotional book it is most excellent; for lay-reading it would be hard to find anything finer; and it will prove a help to any one who uses it in the spirit in which it is written.

"Hand Book for Primary Teachers in Church Sunday Schools." By Anna F. Murray; with Foreword by Dean Chas. Smith Lewis. Milwaukee: The Young Churchman Co. Price 75 cents.

Certainly in this particular age the children in our Sunday Schools have come into their own. If there is an ill organized Sunday School, or an ill equipped teacher, or a badly taught class, it is simply because those in authority do not choose to avail themselves of the almost endless variety of help that is offered to them in perfecting their work. This is one of the

books for those who teach little children in the primary grades of the Sunday School, and it is so full and clear and explicit that almost any one can easily follow its instructions. It begins with the organization of the primary classes, and goes on up through every variety of instruction, and concludes with forty-four sample Sunday teachings for every Sunday in the Church year.

The writer seems to be perfectly familiar, from long practice with the work about which she is writing, and she leaves not the smallest detail of such work unexplained to the possible teacher. It seems to this writer that the book would be a most admirable help to any one engaged in Sunday School teaching of primary classes.

"The Christian Challenge to the Church." A Study in Religious Nurture for Rectors and Teachers. By Rev. Wm. E. Gardner, General Secretary of the General Board of Education of the Protestant Episcopal Church. Prepared for the Sunday School Commission for the Diocese of New York. Milwaukee: The Young Churchman Co. Price 75 Cents.

Mr. Gardner needs no introduction to any reader of the Church papers, or to any one, indeed, who professes in any degree to keep in touch with the educational work that is being done in this Church. He is no new man at the work he is doing; and whatever he says or writes comes from a man of long experience, of expert practice and of wide acquaintance with religious and Sunday School work that is going on in the Church. This book that he has written is not a book for scholars but for teachers. He is trying to prepare the men and women who are to teach our Sunday School children, and he does it thoroughly, fully and effectively. His ideal Sunday School is one with the latest method and the latest equipment and with teachers who want to follow out those methods and use that equipment for the very best benefit of the scholars that are committed to them. He goes thoroughly into all the things that are necessary for the equipment and the grading and the thorough teaching of a Sunday School; and we do not hesitate to say that every Sunday School that is aiming to do the best and most modern work ought to have Mr. Gardner's book in the Sunday School Teacher's library.

"The Value of Confession." By Seldon Peabody Delany, Dean of All Saints' Cathedral, Milwaukee, Wisconsin. Milwaukee: The Young Churchman. Price 60 cents.

Mr. Delany has made as fine a plea in this book for confession as probably any man can make. The trouble is that in writing he confuses two or three different kinds of confessions; as for instance, sacramental confession followed by priestly absolution; compulsory confession and the confession that a man in trouble or in sin will sometimes make to his fellowmen, without regard to priestly position or the power of absolution. And after the writer argues in favor of this voluntary confession, and shows how natural it is at times, and indeed how necessary it is under certain circumstances for mental and spiritual peace, he seems to think that he is thereby

proving the case of sacramental confession.

Again, he will use the statements of men who are as far from believing in sacramental confession as the East is from the West, and yet acknowledge the value of voluntary confession, at times, to prove his own point as to the validity and usefulness of sacramental confession. The author seems to be perfectly fair and candid from his own point of view; and, therefore, it is more than probable that he himself is not aware of the unfairness of a good deal of his line of argument.

The Holy Communion and Unity.

By the Rev. Prof. Sam'l. A. Wallis, D. D.

In our last two articles we called the attention of the readers of the Southern Churchman to some remarkable contributions to Church Unity by two English clergymen whose writings show that they belong to the advanced party in the Anglican Church. They, however, feel the pulsations of interdenominational Church life, and are animated by the spirit of Christian brotherhood, which must lead them to a deeper comprehension of the unity to which the voice of Christ is calling us all.

But there is a strange note in both Dr. Biggs' irenic pamphlet, and Dr. Dearmer's article in "The Constructive Quarterly" of March, 1914, with reference to the Holy Communion. Intercommunion on the basis of "the blest Sacrament of Unity" is completely ruled out in the case of the Reformed Churches, even the fraternal act of inviting their communicants to partake of the Lord's Supper with us, when they are present at our Communion service. We quote what Dr. Dearmer writes on this cardinal point, both from his point of view and from our point of view: "A principle," he says, "would indeed be involved in any proposal for corporate communion in the Eucharist; and well-intended actions like that of the Bishop of Hereford may stir up more uncharity than they settle. But even here something may be done in the way of non-communicating attendance. * * * It is surely a good thing sometimes to make a spiritual communion at a Eucharist where yet we should not wish otherwise to participate, because we respect the laws of our own Church and of the Church whose temporary guest we are. The strongest doctrines about Apostolic succession or the Real Presence do not in themselves prevent such acts of fellowship as I have suggested. It is not so much doctrines that stand in the way as the spirit in which they have been used."

We have made this full extract from Dr. Dearmer's article, so that those who have not read it may have his view on this subject fairly laid before them.

Now, setting aside Dr. Dearmer's narrow interpretation of the rubric at the end of the Confirmation service, although he must, as a good historian, be aware of the Christian practise of the Church of England from 1549 to 1662, we are forced to say that his position on the question of restricting participation in the Holy Communion to our communicants only, is a pure case of special pleading. He makes this restriction rest upon a legal point, which he considers absolutely settled. We do not deny his right to hold his own interpretation. Many Bishops and clergy in our Church take the view of Dr. Dearmer, such as Bishop Gore,

Bishop Weston of Zanzibar, and the Rev. Charles Mercer Hall in *The Churchman* of the 9th inst. But if this principle of limitation appears to them as the correct one, it is not by any means so well established for our communion as these narrow literal interpreters consider it to be. We have shown the strength of the broader view in previous articles, and we believe with a certainty of conviction that the history of the Anglican communion bears this out. The Church of England is by her own acknowledgment, only one of many National Churches, and she stated this very definitely at the time of the Reformation. As we well know, she had full and free intercourse and communion with the non-episcopal National Churches of Europe, because they held with her the essentials of the Christian faith as laid down in Holy Scripture, although they differed in discipline and forms of worship. The following words of Bishop Hall, Chaplain to Archbishop Laud, are a sufficient witness to us: "Blessed be God, there is no difference in any essential matter betwixt the Church of England and her sisters of the Reformation. We accord in every point of Christian doctrine without the least variation; their public confession and ours are sufficient convictions to the world of our full and absolute agreement. The only difference is in the form of outward administration, wherein we are also so far agreed as that we all profess this form not to be essential to the being of a Church, though much importing the well or better being of it." On this principle which was so generally acknowledged by the Anglican Church, intercommunion was held with the non-episcopal National Churches until 1662, and intercommunion in the sense of Non-conformists' communicating in the English Church from time to time down to these days, has been accepted by so many Bishops and clergy of that Church, as to make it an allowable and recognized custom within her pale.

Evidently Dr. Dearmer bases his narrowness here on the laws as he interprets them in our Church. These he claims we must respect, as well as the laws of other Churches on this subject. Very true, as far as it goes. But we claim that the spirit of the laws of our Anglican Communion is more inclusive than he thinks; and as to the laws of other Churches, there are only three large bodies that have exclusive laws here, the Roman, and the Eastern Churches, and the Baptist Church chiefly in America. Note he admits that "the strongest doctrines about Apostolic Succession or the Real Presence do not in themselves prevent such acts of fellowship as I have suggested. It is not so much doctrines that stand in the way, as the spirit in which they have been used." The acts of fellowship he has suggested have been reviewed in our last article. To this he has added the making of a spiritual communion, using after him that very objectionable and materialistic word "make" in connection with the reception of the communion. If we can receive the Communion spiritually, has Dr. Dearmer forgotten the old formula handed down from ancient times, "Tantum crede et manducasti"—Only believe and thou hast eaten. Has he forgotten the definition of our Church of a spiritual Communion in the rubric appended to the office for the Communion of the Sick? "But if a man either by reason of extremity of sickness, or for want of warning in due time to the minister, or for lack

of company to receive with him, or by any other just impediment do not receive the Sacrament of Christ's Body and Blood, the minister shall instruct him that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed His Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefor, he doth eat and drink the Body and Blood of Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth." Parenthetically we would like to commend this rubric to those clergy in our Church who find it so difficult to arrange a proper place in some sick rooms for the administration of private communion. They have strangely overlooked the clause or "by other just impediment" in their great anxiety for reservation, and it seems as if their bishops have not called their attention to the true Anglican Use as found in the Book of Common Prayer. But for the present matter in hand the distinction is well defined in this rubric between the Sacrament of Christ's Body and Blood, that is, the Communion Service with the use of the proper elements of bread and wine, and the actual receiving of the Body and Blood of Christ, profitably to his soul's health, without the elements by means of the proper spiritual preparation. The spiritual food is received in both cases by faith, and in the last analysis, except for the benefits of the solemn service of Holy Communion in common, where can the difference be drawn? If Christ's people of various names can sit in Church together as Dr. Dearmer says he and a Congregationalist friend did at a High Anglican Celebration and communed spiritually, why could they not have received the sacred elements together, except perhaps for "an unchristian state of mind" on the High Anglican's part "inherited from a more barbarous past," and which we have to overcome. "No principle," I quote from him as an argument for permitting something else, "is involved in receiving the communion with a friend from another Church, or in giving the sacred symbols to Nonconformists as the Bishop of Hereford did, "except the principle of Christian charity." I would have placed the Congregationalist in the same category with Dr. Dearmer, except that the Doctor writes that the Congregationalist friend enjoyed it with him very much.

Every true Protestant Episcopalian values the solemn rite of Confirmation and thanks God that his Church has retained this Apostolic Laying-on-of-Hands with all the personal blessings which come thereby from entering into fuller relations with the Church in her fellowship, and the deeper spiritual relations with Christ. But it is not a sacrament in our Church's judgment, and it cannot be placed by the side of the two sacraments which she declares to be generally necessary to salvation. The undue exaltation of Confirmation in some quarters results in placing a false emphasis upon it. For by Baptism, even when administered by a layman, we enter the Church of Christ and become members of the Catholic Church.

We remember Bishop Whittingham's large interpretation of the personal profession of Faith in repeating the Creed, as a sufficient preparation for coming to the Holy Communion in our Church on the part of a member

of another Church then present at the service. That is a form of Confirmation for him for that occasion. Then it is well to consider the force of the Rev. Mr. Lanier's words showing that admission to the fellowship of other Churches, such as the Presbyterian, the Methodist, and Congregational, is a form of Confirmation which succeeds Baptism in due time, and admits to the Holy Communion in all these Churches. The Apostolic form is not adhered to, but the Apostolic principle is there and in these days of a larger outpouring of the Spirit of Unity we should lay the emphasis on principles and allow, in the case of others, a divergence in the outward form, while honoring our own ancient form, as in Confirmation, for ourselves.

We do not find a warrant for such narrow teaching anywhere in the Holy Scriptures. By our Spirit we are baptized into one Body, even the Body of Christ which is His Church.

While we hold strongly to the rite of Confirmation, we never read that it was ordained by Christ for in these days of sound and sure knowledge no such statement as "that it was probably commanded by our Lord during the great forty days" can stand for an instant, especially when it is used to turn the Feast of Unity into a sectarian Sacrament, instead of what Christ meant it to be, the Sacrament of the Sustentation of Life for the whole Catholic Church, composed of all those who have been baptized into the One Body, and have professed their sonal faith in Him.

As we accept all those who have been baptized into Him as members of Christ's Church, so we must and will rise to the realisation of the great truth, that the Communion of all the members in the Sacrament of Unity must and will precede and will at last accomplish the Unity of the whole Church, however various may be the forms of personal profession in the Churches now.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Monumental Church.

Mr. Editor: In to-day's Southern Churchman it is said that the Rev. W. H. Wilmer, D. D., just one hundred years ago (May 4, 1814), preached the dedicatory sermon in the Monumental church in Richmond.

In Bishop John's "Memoir of Bishop Meade," (p. 70), he gives a letter of John Randolph of Roanoke, to his friend, Francis Scott Key, dated "Richmond, Va., May, —, 1814," in which Mr. Randolph says: "Meade is expected here daily. There is a general wish that he should preach the first sermon in the Monumental church. What an occasion for a man who would not sink under it! He might do a great deal of good, were he to yield to the desire of the congregation and establish himself among them; but where is the field in which he would not do good."

And again, on May 7th, 1814, Mr. Randolph writes to Mr. Key:

"My dear Friend: Mr. Meade tells me that he expects to see you in a few days, and I cannot let him depart without some token of remembrance.

* * * He has made an engagement to preach in Hanover, thirty-five miles off, on Monday evening. No man can respect or admire his zeal more than I do; but I fear he will wear himself out; that the sum of his usefulness, on the whole, will be diminished unless he will consent to spare himself. I must refer you to him for what occurs here, except the eagerness of all classes and ranks of the people to hear him. No man can be more generally revered than he is. Mr. Meade will preach to-morrow in the new church.

"He has had no time for preparation on so useful a subject, and is uneasy that public expectation has been led to it. Indeed, who could treat it as it deserves? Certainly no man whom I have ever heard. * * * I left my letter open that I might say a word about my friend's discourse.

"He explained in a few satisfactory and appropriate words why he should not touch upon a subject, which many of his hearers had been led to expect he would treat, and then gave us a most excellent sermon on the pleasure of a true Xristian life.

"A prayer which he introduced into his discourse that the heart, even if it be but one, of the unconverted, might be touched, was most affecting."

So Mr. Meade certainly preached the first sermon in the Monumental church on May 8, 1814, (which was Sunday).

How can this be reconciled with the statement in the Southern Churchman that Dr. Wilmer preached a dedicatory sermon on May 4th, which was the Wednesday preceding?

BERKLEY MINOR.

Staunton, Va.

An Omission Noted.

Mr. Editor: The Journal of the General Convention, 1913, does not give me credit for being present, whereas I was in attendance from the opening to the closing day. All the deputies from East Carolina were in attendance. This is an accident which may not be the fault of the secretary, but that those who wish to correct their Journals of minor errors may do so, I ask for space to call attention to the oversight.

B. R. HUSKE.

Fayetteville, N. C.

The Holy Ghost.

He did not come as one that would come and go. He came to stay, to abide with us for ever. We are not used to think of the earthly life of the Holy Ghost. Yet surely He is with us as truly as was our blessed Lord Himself, when He lived on earth among men. But, indeed, our defective faith may go deeper still. There are many among us who hardly realize, although they may confess the truth, that the Holy Ghost is, indeed, a Saviour as truly as is the Son of God.—William D. MacLagan.

Is not prayer, mighty prayer, our hope in these seemingly barren times on which we are fallen? Will not Jehovah still answer by fire? We can see no other help for Church or nation in these perilous times than the strong arm of Jehovah, and that arm is moved by prayer. Therefore "to the tents, O Israel!"—Christian Intelligencer.

Church Intelligence

CALENDAR FOR MAY.

1—Friday.
3—Third Sunday after Easter.
10—Fourth Sunday after Easter.
17—Fifth Sunday after Easter.
21—Ascension Day.
24—Sunday after Ascension.
31—Whitsunday.

Collect for Sunday After Ascension.

O God, the King of Glory, who hast exalted Thine only Son Jesus Christ with great triumph unto Thy Kingdom in heaven; we beseech Thee, leave us not comfortless; but send to us Thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

Foreign.

Helping the Waifs.

On Saturday, May 2d, the St. Mary's Home for Girls at Cheam in connection with the Church of England Waifs and Strays Society was formally opened and dedicated. Princess Victoria, of Schleswig-Holstein, was to have performed the opening ceremony, but the grave condition of the Duke of Argyll prevented her attendance, and the Countess of St. Germans very kindly took her place. The Ven. G. W. Daniell, Archdeacon of Kingston-on-Thames, conducted the service of dedication, in which he was assisted by the Rev. Prebendary Rudolf, founder and secretary of the Society. The large and sympathetic gathering of local residents gave a very encouraging and auspicious start to this latest development of the Church's work on behalf of destitute children. The new Home takes the place of the old premises in Peckham, where upwards of forty years ago the late Miss Rye started to rescue young girls from many a foul court and alley. Eighteen years ago the Society took over her work, and the old premises are no longer in a fit condition for a Home. Now the health-giving air of the Surrey hills will combine with loving care and training to make strong the frail bodies, and to develop into true women many young girls who, but for the work of the Church of England Waifs and Strays Society would never attain a cherished and respected individuality. The Society, which has rescued over 18,600 destitute and orphan children, now has 4,500 little ones under its care.

A Day of Intercession.

The committee of the House of Convention appointed to consider in conjunction with the Welsh Bishops the best mode of bringing home facts to the minds of the people concerning the attack on the Welsh Church, recommended that the Archbishop be requested to appoint a day of intercession for the Church in Wales. His Grace has fixed June 12th, and it is hoped that throughout the entire Church special services of intercession will be filled with congregations united in fervent prayer that the Church may be preserved from threatened evils. It is not too late to pray earnestly for the Church. God is able even at the eleventh hour to overrule the course of

events, so that what Churchmen believe to be a threatening evil and gross injustice may be averted. In spite of all that has been done, great ignorance still prevails, and specious arguments appear to have influence entirely in excess of their real weight. If the nation as a whole once realizes that a crippling blow is being dealt to the Church in its oldest portion, it will demand the withdrawal of the bill. Churchmen, with the help of God, can still save the situation, and we believe that the spectacle of the Church on its knees will make men think seriously of the character of the issues that are at stake.

Roman Bones Found.

The extension of the infirmary at Chester has led to the discovery of the graveyard used by the Twentieth Legion of the Romans during their occupation of that city.

The Chester Infirmary occupies a site which is locally referred to as the "plague field." The recent unearthing of remains in larger numbers on the site of the extension of the infirmary led to an investigation by Prof. Robert Newstead, who now reports that the evidence proves conclusively that the burying ground was used during the outbreak of the plague, and that all the burials which have been so far unearthed belong to the Roman period.

Four distinct types of graves have been uncovered. One is a tomb formed of local sandstone, evidently representing a burial of some importance, as the walls of the tomb are covered in plaster, and the dome of the structure originally stood out in marked contrast to the surrounding surface of the land, forming a distinct tumulus. Some of the graves were formed by placing Roman roofing tiles bearing the stamp of the Twentieth Legion upon the floor and also at the sides, the legionary stamp always facing inward. Another type of burial was formed by placing roughly hewn sandstone so that a V-shaped trough was formed for the reception of the body. A fourth type of grave consists of a simple trench dug in the solid clay at a depth of not more than two feet from the original land surface.

The Roman origin of the graves is borne out by the fact that bronze coins of the Emperors Antonius Pius and Commodus have been found in them. Such coins were placed usually in the mouth of the deceased, and are generally referred to as "Charon's passage fare," to expedite the passage of the souls across the Styx, as it was believed that the person who had not received the usual rites of burial, and in whose mouth no fee for the ferryman of the Stygian lake had been placed, would wander hopelessly on its banks, while a decent interment and a small coin would obviate such a calamity.

Another interesting discovery is a terra cotta lamp, which was also one of the usual offerings to immortality. This was probably filled with oil and placed in the grave lighted. A number of large nails, probably symbolical of time or money, as well as remains of Roman sandals, have been found in many of the graves. The last Roman grave unearthed in the process of excavation contained three urns, in one of which was a metal mirror.

In removing the clay which formed the floor of one of the graves there was found a stone implement belonging to the Neolithic period. Prof. New-

stead regards this discovery as exceedingly interesting, as affording further evidence that Chester was in all probability prior to the Roman occupation inhabited by early man.

Church Union in Scotland.

The Union Committee of the Church of Scotland has published its report, which provides the draft framework of a scheme for the United Church. The nine articles contained therein make clear the Protestantism, Nationalism and Presbyterianism of the Church of Scotland. An important minority object to the scheme on account of a certain vagueness, or rather defectiveness, in "stating the fundamental faith and in its negative attitude towards national religion." The draft has not yet been submitted officially to the United Free Church, but it will be. It has as yet only the imprimatur of the committee, and has to be discussed by the courts of the Church before adoption. Many object to any further negotiation being conducted until agreement has been reached on the question of the relation between Church and State, but the leaders evidently believe that this agreement had best be arrived at in the course of discussion. "Solvitur ambulando" is their motto, and if there be goodwill between the two Churches a solution will be found to bind the two Churches together. At the present stage it is too much to expect that the vision of a larger union with the Church of England or the Church in Scotland should be considered, but when once men's hearts and minds are set on unity they will not stop until they discover a path that will lead "those who profess and call themselves Christian" into the outward expression of unity in their living Head.

American.

Notice of Deposition.

Notice is hereby given that in St. Mark's church, Cheyenne, on May 9th, 1914, acting under the provisions of Canon 33, and in the presence of the Rev. Simeon Arthur Huston and the Rev. George Charles Rafter, Presbyters, I deposed from the ministry of the Protestant Episcopal Church in the United States of America, with the consent of the Council of Advice, the Rev. Frances Burnett Randall, Presbyter.

This deposition was at his own request, he having declared to me in writing his renunciation of the said ministry of this Church.

NATHANIEL S. THOMAS,
Bishop of Wyoming.
Cheyenne, May 9, 1914.

Conference for Church Work.

There will be held a conference for Church work at the Episcopal Theological School, Cambridge, Mass., June 27th to July 8th, inclusive.

This conference is intended for instruction and training in the spirit and method of Church work at home and abroad. It is always a helpful and inspirational gathering.

Much time is given to the study of missionary problems; to the daily study of the Bible; to the question of Social Service and its place in the life of the Church; to the consideration of the importance of the Sunday School and the methods of instruction best adapted to the highest good.

One of the most helpful services of

the conference is the daily sunset service. The name itself explains the service.

Some of the speakers and leaders of the conference are: Bishops Lloyd, Darlington and Parker; the Very Rev. Samuel Hart, of the Berkeley Divinity School, Conn.; Rev. Arthur Sherman, of China; Mrs. C. B. Coleman, of Cambridge, Mass., and Rev. H. C. Robins, of New York.

Meeting of the Board of Missions.

The Board of Missions held its last meeting for the fiscal year 1913-1914 at the Church Missions House in New York on May 13th. At the usual celebration of the Holy Communion preceding the business session, commemoration was made of the Rev. William Meade Clark, D. D., of Richmond, Virginia, whose recent death deprives the Board of one of its most efficient members.

The attendance of members elected to represent the provinces was unusually small. The first, fifth and eighth provinces were represented by one member each; the sixth by two members; and the second, third and fourth by three members. Province Seven, (the Southwest) was unrepresented. There was a full attendance of members elected by the General Convention.

As the most important business before the meeting was the making of the annual appropriations for the fiscal year September 1, 1914, to August 31, 1915, the Board heard with much satisfaction the statement of the treasurer, that there had been a decided improvement in the financial conditions since April first. After making due allowance for the later date upon which Easter fell this year, the income May 1st shows an increase of \$21,043 as compared with May 1, 1913. While it is true that this increase of offerings is less than the increase in appropriations since September 1st, last, it indicates that the financial tide had probably turned and that larger offerings may be hoped for during June, July and August.

Mr. King presented an illuminating statement concerning the method for determining the relation between the amount expended by the Board in the administration of its work and in collecting funds, and the amount of money passing through the treasury. It was shown that the percentage of these central expenses for the last year, eight and seven-tenths per cent. (8 7-10), was well within the average of similar expenses incurred by other Boards of Missions and was very much less than the percentages reported by insurance companies and other business concerns. The method of figuring the percentage of expense upon the total amount of money passing through the treasury was declared by officers of the Farmers' Loan and Trust Company and the Bank of Commerce to be a correct procedure.

The Committee on Trust Funds reported by the presentation of the minutes of its meetings held since the last meeting of the Board. The Committee on Audit and Finance reported that the treasurer's accounts had been thoroughly examined by a chartered accountant and found to be correct.

Upon recommendation of the Executive Committee the Board authorized its president and secretary to join with Bishop Graves and the Rev. F. L. H. Pott, D. D., in concluding an agreement with the Christian Association of the

University of Pennsylvania for the establishment at St. John's University, Shanghai, of a medical school to be known as "The Pennsylvania Medical School in China, being the Medical Department of St. John's University."

Upon motion of the Bishop of Atlanta, the following resolution was unanimously adopted:

"Resolved: That the Bishops and other authorities co-operating with him in the application of appropriations from this Board for work in the Dioceses, especially those which have endowment for some of their diocesan obligations, be requested, in view of the present exigency of this Board, carefully to review the demands of their work, and if possible relinquish at least a part of the appropriation current and existing and to secure the sums thus relinquished by some special local effort."

The Board, having received information concerning the plan for providing quarters in New York for such general agencies, serving all foreign mission boards, as the Continuation Committee of the World Missionary Conference, the Board of Missionary Preparation, the Foreign Mission Conference of North America, and similar institutions, placed on record its approval of the plan but pointed out that in view of the decision of its Counsel it was not competent to appropriate funds from its treasury for the support of such work. Its co-operation was therefore conditioned upon the securing of the necessary funds by special gifts.

The situation of the Church's work in Mexico was briefly considered. A report was made concerning the whereabouts of present members of the staff and authority was given Archdeacon Mellen to begin erecting the wall around the Hooker School property. Money for this purpose has already been provided through the United Offering of the Woman's Auxiliary.

The Executive Committee presented a budget for the fiscal year 1914-15 providing for the appropriation of \$1,395,215. This it was announced is \$2,908 less than the present budget. Some increase in appropriations was inevitable. Most of these increases, however, were made in the work in the home field. As a whole the budget for the foreign missions showed a decrease of about \$400 as compared with last year. A reduction of \$15,333 was made in the budget for making the work of the Church known. After examining some of the details of the budget it was, on motion of the Bishop of Bethlehem, adopted.

In view of this action upon the budget for next year, the Board decided to reconsider its action with regard to the Apportionment for next year by withdrawing the apportionments issued in April, 1914, and substituting therefore the apportionments as they stand to-day. This involves a reduction in the total apportionment of about \$40,000.

After prolonged consideration the Board adopted a statement to the Church, to be sent to all Bishops with the request that it be transmitted by them to every congregation.

A special committee reported that in accordance with the instructions of the Board it had conferred with the representatives of the General Board of Religious Education and had reached the conclusion that it was not feasible for The Spirit of Missions to be used as a joint organ for missionary, educational and social service work, although they recognized that the time might come when the mind of the Church

might call for such a journal.

The Rev. H. H. Lumpkin of Charleston, S. C., was appointed missionary to Alaska and will probably succeed the Rev. Charles E. Betticher in charge of Fairbanks.

The Rev. Conrad H. Goodwin of Richmond, Va., was appointed missionary in the district of Hankow.

Mr. Horace P. Sailer of Kenosha, Wisconsin, was appointed to the staff of St. John's University, Shanghai.

An appropriation of \$1,000 was made to the Diocese of Arkansas to aid in conducting the Church's work at Fayetteville, the seat of the State University.

The Board will hold its first autumn meeting in Minneapolis on October 9th.

The Eucharistic League.

The Eucharistic League is a national organization whose object is "To pray for the restoration of our Lord's own service to its scriptural and traditional place as the chief service of every Lord's Day." Its single aim in the accomplishment of this purpose is to be "unbiased and unhampered by any statements of eucharistic doctrine or ritual." Especial emphasis is laid upon the fact that the projectors of the movement desire to avoid any tinge of partizanship in matters of doctrine and ritual. Members of the League are left free; but the organization itself stands for the restoration of the worship of the Church to its primitive form.

The Rt. Rev. Thomas F. Gailor, D. D., Bishop of Tenn., is honorary president. The vice presidents are the Bishops of Pittsburgh, Albany, Erie, Kentucky and Chicago.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop

General News Notes.

There has been much activity in the diocese of late, various societies and organizations having held meetings which indicate an unusually successful year.

The Board of Religious Education has conducted several local institutes, one recently being held in the Church of the Mediator, Allentown, being the first institute held here.

This church lately completed building the first of its proposed extensive plant designed, a parish house, and has begun holding services in it. It affords the parish a much needed larger place for its services and for the work of the Sunday School and the parish.

Under the auspices of the G. B. R. E., the annual service for the presentation of the children's Lenten Offering for Missions, was held in Trinity church, West Pittston, on May 2d. The Rev. J. A. Glazier, rector, and his people, were the hosts and they splendidly entertained the visiting Sunday School delegates. The Bishop of the diocese presided and the Rev. E. E. Osgood, of Emmanuel church, Richmond, Va., preached the sermon, which edified the children very greatly.

The indications are that the 1914 offering from the Diocese of Bethlehem will be at least \$6,000—a large increase over last year's total.

A Summer School for Sunday School workers is announced to be held under the auspices of the Boards of Religious Education, Dioceses of Bethlehem and Pennsylvania, at Bishopthorpe Manor, South Bethlehem, Monday, June 29th to July 3d.

A programme of high merit is planned, the expense is reasonable, the surroundings are most delightful and every delegate attending is assured of a most profitable and pleasant week.

The Central Society of Study of the Sacred Scriptures met on May 3d, in the study of the Rev. J. P. Briggs, Shenandoah, and each member presented the paper on the general subject of the Resurrection, which had been assigned to him. These papers indicated that the members had given much study to the course of reading during the winter. The society has a very valuable feature connected with its work. Each member buys a book of interest and value and these are circulated among the members, thus giving all a chance to get hold of the latest thought in all departments. The Rev. G. B. Matthews, of St. Clair, is the efficient warden and a leader of the society.

Reading Archdeaconry.

A very successful meeting of the Reading Archdeaconry was held in St. Peter's church, Hazleton, the Rev. Gilbert A. Shaw, rector, on Monday and Tuesday, May 11th and 12th.

In spite of bad weather, a large number of the clergy was present.

Evening Prayer was said by the Rev. Mr. Walter, editor of the Bethlehem Churchman, and the Rev. F. M. C. Bedell, warden of Leonard Hall, South Bethlehem.

Archdeacon Bresee presided, and after a brief greeting and review of the missionary situation, introduced the Rev. E. G. N. Holmes, of White Haven, who read a fine address, on "The Church and the Working Man."

The Bishop of the diocese had been expected to speak on "The Church and the Young Man," but was not able to be present and the Rev. Father Huntington, West Park, N. Y., very willingly spoke on the subject assigned to the Bishop, showing how the Church could help the young man to find himself and accomplish the work in life God meant for him to do.

Father Huntington also celebrated the Holy Communion on Tuesday morning, assisted by the archdeacon and rector.

At the business and literary session, the archdeacon made his formal report of the missionary work of the archdeaconry.

The church at Frackville, which was partly burned, is shortly to be rebuilt, and quite a sum is already in hand to begin the work. Plans have been received from the Bishop's architects, which will make the church when restored, much more churchly and satisfactory than the first church was.

On the literary programme of the morning were two papers: the first by the Rev. Frederick W. Beekman, of the pro-Cathedral, South Bethlehem, on "The Immigration Problem," was very practical and started a discussion as to how the Church could do more for the foreigners in our midst of whom there are many thousands in the diocese. The second paper, by the Rev. Jas. B. May, on "Social Purity—Our Children," received the hearty commendation of the archdeaconry on its spirit and wise suggestions of dealing with this delicate and important matter.

The Rev. Father Huntington, who was present and participated in the discussions during the morning, conducted a "Quiet Hour" at noon, speaking on "The Way and Work of the Minister of God." It was searching and

devotional and helpful, and the clergy were grateful to the speaker for his counsels and presence.

At the afternoon session the Rev. H. H. Bogert read a paper on "The Proper Rendering of the Services," which was critical, but kindly and instructive, and gladly received and discussed. Thanks were expressed to all the writers for their work.

Bishop Talbot, who was present during the sessions of the second day, expressed his gratification at the splendid start which the diocese was making in the new plan of the "Church Extension Fund," subscriptions having already been received sufficient to bring in \$1,200 at each call of the commission for a new church or rectory. The Bishop reports that the fund is being cordially received, especially among the people of the diocese who are not able to make large gifts and yet are glad to help in this way the great work of the diocese.

The Annual Convention of the diocese will be held in St. Luke's church, Scranton, May 26th and 27th.

The annual meeting of the Woman's Auxiliary will be held in Christ church, Reading, May 28th and 29th.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor

Sunday School Summer Normal.

The diocese will have this summer two Normal Schools for Sunday School workers, under the auspices of the Board of Religious Education of the Third Department, and the Sunday School Institutes in the respective sections, June 15th to 19th, inclusive, a summer Normal School will be held in Old St. Paul's church, Norfolk; and June 22d to June 26th, inclusive, a similar school with about the same faculty, will be held in Roanoke. Last year the Normal School of Roanoke was a most decided success; 161 persons enrolled. Therefore the Sunday School workers in the diocese, seeing the great value of such an institution requested others to be held, this year, so we have one on the seaboard, and one in the mountains. Also in the first part of June there will be a similar school held at Mount St. Alban, Washington, D. C. All workers cordially welcomed whether in the Diocese of Southern Virginia or not, or whether Episcopalians or not.

Faculty.—Rev. G. C. F. Bratenahl, D. D., Department Secretary for the Board of Missions, Washington, D. C. Rev. Llewellyn N. Caley, D. D., the Church of St. Jude and the Nativity, Philadelphia, Pa. Rev. Howard N. Diller, Executive Chairman of the Board of Religious Education of the Third Department, Pottsville, Pa. Rev. S. U. Mitman, Ph. D., Field Secretary of the Board of Religious Education of the Third Missionary Department, South Bethlehem, Pa. Miss Helen I. Jennings, Superintendent of the Elementary Grades, Trinity Church, Pottsville, Pa. Miss Jane Milliken, Superintendent of Teacher Training, Diocese of Maryland, Baltimore, Md. Miss Mary Elsie Viney, Church of the Ascension, Mount Vernon, N. Y. Rev. W. E. Rollins, D. D., Professor Ecclesiastical History, Virginia Theological Seminary.

Summer Normal at Norfolk, Va.

The Cost.—Tuition, payable on enrollment, \$2.00; breakfast, dinner and

lodging \$1.25 per day, \$5.00; lunch served in Memorial Hall at 25c., \$1.00; probable excursion expenses not to exceed, \$2.00. Total expenses of the normal, (exclusive of R. R. fare), \$10.00. Where teachers cannot attend at their own expense, the Sunday School should send representatives to bring back to the other teachers the information and inspiration of the normal.

Enrollment card may be had of H. N. Castle, Secretary, 9 Monticello Avenue, Norfolk, Va. Fill out enrollment card, giving name and address, enclose therewith \$2 and send to Mr. W. W. Robertson, Business Manager, Norfolk, Virginia.

Fill out enrollment card giving name and address, enclose therewith \$2 and send to Mr. W. W. Robertson, Business Manager, Norfolk, Virginia.

Programme.—The opening service will be held on Monday night, June 15th, at 8 o'clock, in Old St. Paul's Memorial Hall. Courses of instruction and conferences will be held daily from 9:30 to 1:30. Corporate lunch served daily, with the afternoons spent in excursions to various points of interest. The night services will be devoted to stereopticon lectures on "The Earthly Life of Jesus Christ—(1) His Private Life; (2) His Public Ministry, (3) His Passion and Post-Resurrection Life.

Hickory Neck Church.

Bishop Randolph has given his hearty endorsement to the effort being made by Rev. E. Ruffin Jones, rector of Bruton parish, Williamsburg, to restore Hickory Neck church at Toano, Virginia.

This church was built in Colonial days, but by reason of prejudice the old glebe was despoiled and the parish lost existence in everything but name. In 1825, under the authority of the State of Virginia, a portion of the money received for the sale of the glebe was used to "repair a part of the building formerly called Hickory Neck church, and to convert the same into a school house." A few years ago a new high school was built and this old structure was abandoned.

The State authorized the School Board to deed the property to the trustees of the church. The deed has been duly recorded. The old building is to be restored to its former sacred use, and a Sunday service held at least once a month. For this purpose about \$1,000 is necessary; \$300 is now in hand and \$200 in sight. Every one should be interested in this old landmark, not only as an historic witness to our faith, but as a house of prayer for a growing community.

"Build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach; the restorer of paths to dwell in."

E. RUFFIN JONES,
Rector of Bruton Parish,
Williamsburg, Va.

The Rev. John R. Matthews, the well known missioner, is conducting a successful mission and preaching to large congregations in St. John's church, Chester, Chesterfield county. He has just recently held similar services in Christ church, Waverly, Virginia; St. Paul's church, Chattanooga, Tenn.; St. John's church, Knoxville, Tenn.; and Christ church, Newbern, N. C. He speaks enthusiastically of the splendid work being done among the negroes in Newbern.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Meeting of Council.

The seventy-sixth annual session of the Council of the diocese was held in Christ Church Cathedral, New Orleans, April 29th, 30th and May 1st.

At the opening service, the Council sermon was preached by the Rev. A. R. Price of Monroe, from the text, "And He went down with them and came to Nazareth, and was subject unto them." St. Luke 2:51. The subject of the sermon was "Defects in the Religious Education of the Children." The preacher emphasized the fact that the responsibility of parents for the religious teaching of their children is left too much to the Sunday School, and urged that parents themselves should teach their children, that they help them in studying their Sunday School lessons.

The sermon was referred, afterward, by special resolution, to the Sunday School Commission, which asked leave to circulate certain passages of the sermon through the diocese.

The Council was organized immediately after the close of the service, by the calling of the roll of clerical delegates and the admission of lay delegates upon presentation of their credentials. The Rev. Herman C. Duncan, S. T. D., was elected secretary of the Council, by unanimous vote. He appointed the Rev. Louis Tucker as assistant secretary.

The Treasurer, Mr. Edwin Balknap, was unanimously re-elected.

The former members of the Standing Committee were re-elected as follows: Rev. A. R. Edbrooke, Rev. J. D. LaMothe, Rev. W. A. Barr, D. D., Messrs. G. R. Westfeldt, James McConnell, Warren Kearny.

The Bishop in his annual address on the first night reviewed the work of the year and the condition of the diocese at the present time. A new church has been built in Plaquemine, replacing the one destroyed last year by fire. A rectory has also been provided. A new rectory has been built in Bastrop. St. Mark's, Shreveport, has established a new mission, and has added a curate, Rev. Arthur L. Kenyon, to its working staff. Rev. Wm. E. Vann has come into the diocese, and has the rectorship of Grace Memorial church, Hammond. The diocese has lost two of its presbyters by death, Rev. James Philson and Rev. Geo. S. Gibbs, and one by removal, Rev. W. S. Slack. Rev. C. C. Kramer, for many years rector in New Iberia, but at the time of his death a presbyter of the Diocese of Texas, died recently in Franklin, La., and was buried in New Iberia.

Statistics of confirmations, etc., show that the diocese is going forward in its work.

The report of the Sunday School Commission showed active work by that organization. A Visitation Committee of its members had made a series of visits to some of the Sunday Schools, to explain the plans of the Diocesan Commission and of the General Board of Religious Education. Certificates of excellence were awarded by the Commission to nine Sunday Schools, which had attained the grading of seventy per cent. and over, according to the official Standard of Organization and Work adopted by the diocese.

The Board of Missions presented its annual report, showing an expenditure of nearly five thousand dollars on the

missions of the diocese. Pledges for \$4,000 for the coming year were made.

The Council decided to enter the Fourth Province, expressly reserving the right to withdraw, and elected delegates to the Primary Synod, to be held in New Orleans in November of this year. The delegates elected are, Rev. Messrs. R. S. Coupland, W. A. Barr, Luke White, and H. C. Duncan. Lay—Messrs. A. P. Sauer, R. P. Meade, Warren Kearny, Walter Guion; alternates, Rev. Messrs. Byron Holley, J. T. Foster, C. B. K. Weed, A. R. Price. Lay—Messrs. W. P. Johnson, F. H. G. Fry, F. S. Shields, E. J. Glenny.

Rev. R. W. Patton, missionary secretary of the Fourth Province, made a stirring address to the Council, and Mr. B. F. Finney, southern field secretary of the Brotherhood of St. Andrew, spoke on the progress of Brotherhood work.

The Woman's Auxiliary held its annual meeting during the same week as that in which the Council met. A very interesting programme of meetings, services, missionary plays, study classes, etc., was carried out.

The Little Helpers had their special service and meeting this year, for the first time and were addressed by Rev. R. S. Coupland, of Trinity, New Orleans. Mrs. Walter J. Southern, Director, presided over the meeting.

The Juniors had a special day on Saturday, with a model Sunday School Junior Auxiliary, a model Junior meeting, (when not the Sunday School) and Question Box. Mrs. F. J. Foxley, president, presided over the meetings.

Reports at the business meeting showed growth in every department of the auxiliary work during the year.

DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

Annual Convention.

The 128th Annual Convention of the diocese was held in Immanuel church, New Castle, May 13th-15th, with the Bishop of the Diocese presiding and a large attendance of clergy and lay delegates.

At the Communion Service the Bishop was celebrant, and Bishop Israel, of the Diocese of Erie, delivered an address on "Individual Responsibility."

In his annual address to the Convention, Bishop Kinsman spoke strongly of the need for full discussion of religious questions in the spirit of cooperation and charity, saying, "Too often in our discussions we think only of each other. I assert my opinions, you assert yours. In our excitement each of us seems to assume ownership of the bit of truth we are trying to force the other to accept. Too many religious conferences have degenerated into mere conflict and counteraction of rival leaders and opposed parties."

He also spoke encouragingly of the past year's work in the diocese, stating that it was the best in the recent history of the diocese.

He recommended that the diocese give formal consent to affiliation with the Third Province created by the last General Convention.

Rev. Wm. H. Laird, chairman of the commission on secret service, in lieu of a report, outlined what the commission hopes to assume. They realize that denunciation of evil is not their province, that men already aware that evil exists need to be told what can be done to remedy them. They believe

that the Church has a corporate part to play in regenerative efforts as controller and modifier.

Reporting on the Sunday School Institute, Rev. C. H. Holmead said this committee is the first serious consideration of the children of the diocese, of whom there are 2,157. Only thirty-six of the forty parishes have Sunday Schools.

Rev. C. H. Holmead was elected educational secretary for the diocese.

By a vote of eighteen to seventeen, a resolution was adopted whereby the diocese of Delaware declined to pledge itself to pay any share toward the support of a department Sunday School secretary.

Bishop Israel delivered an instructive address on the subject of the Pension Fund for aged and disabled clergy.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Annual Convention.

The ninety-seventh Annual Convention of the diocese was held at Trinity Cathedral, Cleveland, Tuesday and Wednesday, May 12th and 13th, with the exception of the Conventions of last year, featured by the election of the Coadjutor-Bishop, the best attended in the history of the diocese.

On account of the illness of the Coadjutor, which compelled him to give up his work a month after consecration, and growth of work in the diocese, the year past has been one of large increased responsibilities for the Bishop, having in addition to the care of the entire diocese extra duties at the Cathedral. But he has stood the test with his accustomed vigor and grace. In October he will have been Bishop of Ohio for twenty-five years, and some months ago a movement was begun looking to a fitting observation of that anniversary, but on the grounds that the twentieth year of his episcopate had been observed in a manner so generous, he requested that the keeping of his twenty-fifth anniversary might be abandoned.

In his annual address, the Bishop dwelt upon Provinces, giving in brief their origin and history; the General Clergy Relief Fund, in which progress was being made; on publishing the bands in marriage, which was commended; thanked the diocese for its ready and generous response to his request for a Coadjutor; spoke of the Coadjutor and his enforced absence from the diocese on account of illness; announced appointment and duties of a special committee on the centennial of the diocese three years hence, and that the episcopate endowment fund had reached the sum of \$101,000.

A telegram of affectionate greeting was sent to the Bishop-Coadjutor and a like one received from him. Mr. Monell Sayer addressed the convention on the General Clergy Relief Fund, relative to which commendatory resolutions were passed. The secretary of the Convention, the treasurer of the diocese and the Standing Committee were re-elected, and the following were chosen to represent the provincial synod in the autumn: Rev. W. F. Peirce, L. H. D.; Rev. Franklyn C. Sherman, Rev. Walter R. Breed, D. D., Rev. George Gunnell, Mr. Frank E. Abbott, Mr. E. L. Worthington, Mr. Thos. H. Walbridge and Mr. George Dorherty.

The feature of the Convention was the missionary session at Union Club, Tuesday evening, at which there was an attendance of clerical and lay dele-

gates of more than 200. The subject, which was taken up after dinner, was Church Extension in the diocese, on which addresses were made by Mr. W. O. Frohock, of Columbus; Rev. Robert L. Harris, Rev. John Stuart Banks, Mr. W. G. Mather, Mr. R. S. Chalmers, Rev. W. Ashton Thompson and Bishop Van Buren. At the conclusion of the addresses, the roll of parishes and Sunday Schools was called for pledges for the missionary work of the diocese, which resulted in an increase from \$9,000 for last year to more than \$11,000 for the ensuing year.

The Convention adjourned at noon Wednesday and will again meet at the Cathedral next year.

Woman's Auxiliary.

The Annual Convention of the Woman's Auxiliary of the Diocese met at Emmanuel Church, Cleveland, Rev. R. W. Woodrooffe, rector, Thursday, May 14th, more than 400 women being in attendance. The Bishop of the diocese celebrated the Holy Communion and made a brief address. The total offerings in money and boxes for the year were \$16,700, which exceed those of last year by \$1,600. The officers elected were Mrs. W. A. Leonard, honorary president; Mrs. H. P. Knapp, president; Mrs. J. B. Savage, secretary; Mrs. Verna S. Bates, treasurer; Mrs. H. E. Cook, Miss Clara Tschummy, Mrs. Thos. H. Walbridge and Mrs. Samuel Ward, first, second, third and fourth vice presidents, respectively; Miss Jessica Truesdale, director of the Daughters of the Auxiliary; Miss Marietta Attwood, director of the Junior Auxiliary; Mrs. Fred R. White, director of the Baby's Branch; Miss Katherine L. Mather, director of the United Offering; Miss Martha Kimball, educational secretary, and Mrs. H. H. Hart, director of the Church Periodical Club. The feature of the closing session was an inspiring address by the Bishop of Wyoming.

DALLAS.

Rt. Rev. A. C. Garrett, D. D., Bishop.

The Annual Council.

The nineteenth Annual Council of the Diocese of Dallas met in Dallas, May 12th-14th, Bishop Garrett presiding.

Rev. J. K. Black, of Paris, Texas, preached the opening sermon, on "Christian Character."

Bishop Garrett delivered his address, which showed the diocese to be in a very healthy and prospering condition: the weak churches being strengthened, the strong churches being enlarged, the missionary work successfully carried on by the two archdeacons, the work under the archdeacons being better done and with better results than at any previous period in the history of the diocese.

He called special attention to the board organized by the General Convention for the "unification and development of the educational work of the Church." The board is forming plans for the following purposes:

"To widen the scope and lift the standard of religious education in every home.

"To create a department of collegiate education for the better training of Sunday School teachers and pupils.

"To create a department of collegiate education which will try to conserve the student life of the Church in various institutions. This brief outline is sufficient to indicate the im-

mense scope and range of the work to be undertaken in a systematic manner for the cultivation of the religious life of the people upon a large scale."

May-Day Festival.

A feature of the Council was the May-Day Festival, which was attended by Bishop Garrett, wearing a thirty-second degree Masonic cap, and the cross and purple baldric of Constantine.

The entire performance was highly praised by the Bishop and his Masonic friends and the delegates to the Council.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

The Sunday School Institute.

The eleventh annual session of the Sunday School Institute of the Diocese of Maryland was held under the auspices of the Diocesan Board of Religious Education, on Saturday, May 9th, in Memorial church and parish house, Baltimore.

After the opening devotions, by the Rev. Wm. M. Dame, D. D., chairman of the Diocesan Board, an address of welcome was delivered by the Rev. W. Page Dame, associate rector of the church. Bishop Murray then made a short address and presented certificates to the thirteen teachers who have completed the first year of the "Diocesan Reading Course," and also awarded certificates from the General Board of Religious Education, to the ten teachers who had completed advanced work in the course on "Child Study and Methods of Teaching." The following were elected as members of the Diocesan Board of Religious Education for the ensuing year: The Bishop, president ex-officio; the Rev. Wm. M. Dame, D. D., chairman; the Rev. Edwin B. Niver, D. D., the Rev. J. P. McComar, D. D., the Rev. A. B. Kinsolving, D. D., the Rev. Charles Fiske, D. D., the Rev. Wm. D. Morgan, the Rev. Wm. C. Hicks, the Rev. Percy F. Hall, and Messrs. William Magee, secretary; Frank V. Rhodes, treasurer; Wm. H. Hurst, Charles J. B. Swindell, M. B. Freeman and J. G. Turner. Interesting and suggestive addresses were made by the Rev. Romilly F. Humphries, of Grace and St. Peter's church, Baltimore, on "The Preservation of the Child;" by the Rev. S. U. Mitman, Ph. D., field secretary of the Sunday School Department of the Third Province, on "Grading the Sunday School," and by the Rev. Wm. E. Gardner, general secretary of the G. B. R. E., on "The Study of Missions in the Sunday School." This was followed by a series of informal conferences for rectors and superintendents, with the Rev. Wm. E. Gardner as chairman. The Rev. Lester Bradner, Ph. D., director of the Parochial Educational Department of the G. B. R. E., conducted the first on "Workers with the Teen Age." Another on "Workers with Boys and Girls, nine to twelve years," was conducted by Miss Laura Wade Rice, of Baltimore. One on "Workers with Younger Children (under nine years)" was conducted by Miss Mary B. Pitts, president of the Junior Auxiliary of the diocese. This was followed by an address on "How to plan a Lesson," by the Rev. E. Ashley Berhard, of St. Andrew's church, Baltimore.

After supper and a social hour, there was a short business session, and the closing meeting was held at 8 P. M., with an address by the Rev. Dr. Lester Bradner, on "How to establish the Edu-

cational Ideal in the Sunday School," closing with suggestions on lesson material.

Endowment for Ascension Church, Baltimore.

As a result of the efforts of the rector and vestry of the Church of the Ascension, Baltimore, to secure a partial endowment for the parish, Mr. John Black has offered to give, in addition to his regular contributions, three thousand dollars annually and to make provision in his will for an annual income to the parish of at least this amount. Mr. Black, who is president of the vestry, has been connected with the parish, with the Sunday School as superintendent, and with the vestry for more than fifty years, and is one of the leading laymen of the diocese in all good works. The finance committee of the vestry has been authorized to secure an additional two thousand dollars annual income. This amount is necessary to cover the deficit which the parish has faced for many years, and to meet its future obligations.

Death of J. C. Lane.

Mr. J. Clarence Lane, a former State senator and a leading member of the Washington county bar, died at his home in Hagerstown, Md., on May 6th, aged sixty-four years. Mr. Lane was a devoted Churchman, for many years a member of the vestry of St. John's church, Hagerstown, frequently a delegate to the Diocesan Convention, and an alternate lay deputy to the General Conventions of 1910 and 1913. The funeral services were held at St. John's church, on May 8th.

Choir Festivals.

There has been a series of three choir festivals at St. Anne's church, Annapolis, the Rev. J. P. McComar, D. D., rector, during the past six months. The first was in honor of St. Cecilia, in November. The second in February and the final one on the evening of Mid-Lent Sunday. This was especially noteworthy, because the music was that of the Orthodox Greek (Russian) Church. It was entirely by Russian composers, except the processional and recessional hymns, which are familiar, though Greek in their origin. The organ prelude, selections from the Russian Liturgy, etc., were all by famous Russian composers, and were arranged for the organ, and played by the organist and choirmaster of St. Anne's, Mr. C. A. R. Wilkinson. This beautiful service was so noteworthy that it elicited a letter of commendation from the Rev. C. L. V. Brine, secretary of the "Anglican and Eastern Orthodox Church Union," and rector of Christ church, Portsmouth, N. H., where the Russian delegates went for a Te Deum, after the Peace Conference between Russia and Japan.

Special Services.

In December last, a largely attended and most profitable parochial "mission" was held at St. Thomas' church, Hancock, Washington county, the Rev. Charles N. Tyndell, rector, conducted by the Rev. James M. Owens, of Louisville, Ky., a classmate of the rector. During the past five months there have been held in St. Thomas' church, three services for "men only," on a Sunday afternoon, the men of the town, irrespective of creedal allegiance, requesting the rector to hold such services. During Holy Week every saloon and hotel bar in the town was closed for one-half hour each noon, from 12:10 to 12:40, while the rector held a service

in the local moving picture hall. On Good Friday every business place in town, including saloons and hotel bars, was closed from twelve to three P. M. Hundreds of hand-bills were distributed weeks before, announcing their departure upon the part of the business houses. The Three Hour service opened in the moving picture hall, which was well filled with a congregation which included several of the saloon men, some Roman Catholics and some Jews. After the first section, the remainder of the service was held in the church, which was filled throughout the service. The rector and family for some weeks past has been occupying their handsome new rectory, built of brick and furnished with every modern convenience. The rector designed, drafted and superintended the entire construction himself.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

The Ninety-Second Annual Convention.

The ninety-second Annual Convention of the Diocese of Georgia assembled in St. Paul's church, Albany, the Rev. Gerald A. Cornell, rector, at 10 A. M., on Wednesday, May 13th. The Holy Communion was celebrated by the Right Rev. the Bishop of the Diocese, the Rev. H. W. Robinson reading the Epistle and the Rev. Samuel J. French reading the Holy Gospel.

The Bishop read his annual address in lieu of a sermon. Loving mention was made of those Bishops and of those priests of the diocese who, since our last meeting, had passed into Paradise. A beautiful tribute was paid to the life and services of the late Rev. Charles Hall Strong, D. D., former rector of St. John's church, Savannah.

The Convention voted its consent to be included in the Fourth Province as provided by Canon 50, of the General Canons. The Racial Episcopate was given wise attention and the matter was referred to the proper committee.

Immediately after the opening service the Convention was organized for business, the Rev. S. J. French being elected secretary, and the Rev. G. Croft Williams appointed assistant secretary.

A recess was taken in the afternoon in order that the various committees might have time to prepare their reports.

The missionary service was held on the evening of Wednesday, the 13th. Beautiful music at this as at all the services was rendered by the choir of St. Paul's church, under the able direction of Mr. Vosberg, the organist and choir-master. The reports of the secretary and of the treasurer of the Board of Missions and of the archdeacons were read. An address, lucid and inspiring, was made by the Rev. F. A. Brown, on the duplex envelope. The Rev. John B. Cannon made an address on Sewanee, inspiring great interest in the University of the South. He made the "Sewanee Spirit" radiate. A short address was made by the Rev. James B. Lawrence, on Missions.

On Thursday morning, at the Corporate Celebration for the clergy, the Bishop gave one of those wise and sympathetic heart-to-heart talks to the clergy, which are always helpful. After Morning Prayer, the Convention began its session, which was occupied with the ordinary routine business. In the afternoon the elections were held, resulting as follows: Mr. William K. Miller was elected chancellor and treasurer of the diocese; Mr. T. P. Ravenel, registrar.

The same members of the Standing Committee were re-elected. The new Board of Missions is composed, besides the ex-officio members, of the Rev. Messrs. F. A. Brown, G. A. Cornell, R. E. Boykin, and of Messrs. F. K. Huger, D. Holmes, and M. M. Hopkins. Mr. A. B. Moore was re-elected treasurer of Diocesan Missions. The clerical deputies to the Primary Synod of the Fourth Province are the Rev. Messrs. F. A. Brown, J. B. Lawrence, William Johnson, R. E. Boykin; the lay deputies: Messrs. D. Holmes, T. P. Ravenel, A. B. Moore and B. F. Finney. The Provisional clerical and lay deputies are: The Rev. Messrs. D. W. Winn, G. S. Whitney, S. B. McGlohon, A. M. Rich and Messrs. W. W. Williamson, John A. Davis, W. K. Miller, John A. Cobb. The Rev. Samuel B. McGlohon was elected clerical trustee of the University of the South.

Among the many valuable reports read, two were of special interest: The Rev. Gerald A. Cornell read the report of the Committee on Episcopal Residence. It is hoped that active steps may be taken for procuring an Episcopal Home for the Bishop of the diocese. The other report was read by the Rev. William Johnson, chairman of the Permanent Committee on the State of the Church. It deserves the praise of looking the situation squarely in the face, the only basis for laying foundations for solid growth. The Bishop was called upon for a talk on present conditions. This informal address was so sane and so manly, that, although in church, applause was scarcely restrained. After a vote of cordial thanks to the rector and congregation of St. Paul's church, and the good people of Albany, for the delightful entertainment of their kind hospitality, the Convention adjourned to meet in Christ church, Savannah, on May 19, 1915.

At the meetings of the Woman's Auxiliary and of the Junior Auxiliary, held on Tuesday, May 12th, many interesting addresses were made. The officers were re-elected.

EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

Meeting of Convocation.

The Southern Convocation met in Great Choptank parish, Christ church, Cambridge, May 5th and 6th, 1914.

Tuesday, Evening Prayer was said; sermon on St. John 14:9, was preached by the Rev. Louis L. Williams, and an address on the Conditions in the Diocese, by the Rev. S. A. Potter.

The following morning there was an early celebration of the Holy Communion and at 10 o'clock a convocation meeting, at which an address was read by the Rev. W. F. Allen, on the Conduct of the Service, which was discussed by the clergymen present. At 11 o'clock there was another celebration and a sermon, by the dean, Rev. S. A. Potter.

At the business meeting in the afternoon, the officers were re-elected: Rev. S. A. Potter, dean; Rev. Louis L. Williams, secretary-treasurer. A motion that the Bishop be requested to appoint a general missionary for the diocese was unanimously adopted. St. Paul's church, Berlin, was chosen as the place for the October meeting.

After Evening Prayer, at 7:30 o'clock, a banquet was held in the parish house, under the auspices of the Men's Club, at which the address of welcome was made by Dr. Brice W. Goldsborough, which was responded to

by the Rev. Louis L. William. Brief speeches were made by Rev. W. F. Allen, of All Hallows, Snow Hill, and Rev. Messrs. Robinson (Baptist), Ward (Methodist Protestant), Ray and Twilley (Southern Methodist). The closing remarks were made by Dr. Steele, president of the club. After the singing of the Doxology, the dean pronounced the blessing and Convocation stood adjourned.

Celebration of Fiftieth Anniversary.

The completion of a half-century of active service in the ministry by the Rev. William Schouler, rector of Trinity parish, Elkton, Md., was duly celebrated by a commemorative service held in Trinity church, Elkton, May 5th, the anniversary of the ordination to the diaconate in the old chapel of St. Paul's school, Concord, N. H. The clergy taking part in the service were the Rt. Rev. William F. Adams, D. D., and the Rev. Mr. Eaton, of the Diocese of Easton; together with the Rev. Messrs. Kirkus and Laird, of the Diocese of Delaware, and the rector of the parish. The preacher was the Rev. Hamilton B. Phelps, rector of Trinity church Thomaston, Conn.

A large number of the clergy were present representing the Diocese of Delaware, with neighboring parishes in the Diocese of Easton and the Diocese of Virginia.

At a luncheon which followed, addresses were made by Bishop Adams, the Rev. Giles B. Cooke, and Archdeacon Neve, of Virginia, and the Rev. Frederick M. Kirkus, rector of Trinity church, Wilmington, who presented Mr. Schouler with a gold cross for watch fob, in the name of the Clerical Brotherhood of Delaware, of which Mr. Schouler has been for many years past a member. There was also a gift in gold from Trinity parish, presented by Mr. Henry L. Constable, of Elkton. A letter of greeting was read from Bishop Kinsman, of Delaware, both the Bishop and Mr. Schouler having been associated with the work of St. Paul's School, Concord, in their early ministry. From the Rev. Dr. John McElroy, the long-time pastor of the Presbyterian church, Elkton, had been received a warm personal letter of congratulation.

Mr. Schouler began his work in Elkton in May, 1880.

WASHINGTON.

Rt. Rev. Alfred Harding D. D., Bishop.

Sumner Normal School.

The Mt. St. Alban Summer School, for the instruction of Sunday School workers, will be in session June 8th-12th, on the National Cathedral Close. It is important that the clergy and superintendents should take up the matter without delay, and urge their workers to immediately send in their enrollment fee of \$2 each, together with name, address and statement as to whether they will want room and meals, to Mr. E. L. Gregg, Mt. St. Alban, Washington, D. C. The Rev. Dr. Devries is chairman of the committee, and may be addressed as above.

Open-Air Services.

The open-air services, held at the Peace Cross, on the Cathedral Close, for several years past, and always beginning at 4 P. M., Ascension Day, will begin, this year, on Thursday, May 21st, 4 P. M., Ascension Day, with the formal benediction of the new house of

the Bishop, near the Cathedral site. The Bishop of Washington will be the preacher. The next service will be held at 4 P. M., May 24th, the Sunday after the Ascension, and thereafter on Sunday, at 4 P. M. The preacher will be announced in the city press, on each preceding Saturday.

The new home of the Bishop is a gift to the Diocese of Washington, from Mrs. Murray, of Washington, in memory of her young daughter, who died while a pupil at the Cathedral School for Girls, and is a very handsome building, in both architecture and materials and in harmony with the plans of the Cathedral.

Improvements.

St. Thomas' parish, Croome, Prince George's county, Maryland, will expend some five hundred dollars in improvements on its colored chapel, St. Simon's. Of this amount two hundred and thirty dollars have been secured. In order to help on the good work, Dr. Nelms, of Ascension church, Washington, has given the use of his parish hall to friends who will hold a concert for the purpose.

Baccalaureate Sermon.

On Sunday evening last, May 17th, at 8 o'clock, in St. Thomas church, Washington, Rev. Dr. C. Ernest Smith, the rector, preached the Baccalaureate sermon to the graduating class of Belcourt Seminary for Young Women. The text was, "It is more blessed to give than to receive." The preacher told the class that hitherto, they had been in the "receiving" stage; but that, upon their entrance into society and business, they would reach the "giving" stage.

Children's Rally.

The annual rally of the children of the Church in Washington, will be held in Epiphany church, on Sunday next, May 24th, at 4 P. M., and the Bishop of Washington will be the speaker. The offerings at this service will be for the summer work at the Bell Home, Colonial Beach, Virginia, the retiring place of the Episcopal Home for Children, Anacostia, D. C. What this change of air and scene does for those poor children cannot be over-estimated. The president of the Home, Mrs. Mary G. Davenport, and other officers, are now calling for help for the Home. It is now caring for sixty-eight homeless children.

W.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

The Summer Rest.

The Summer Rest, located near Greenwood, Virginia, has for some years been under the personal supervision of Mrs. Barksdale, the president of The Summer Rest Association, who has given unstintingly of her time and means to make it what it is to-day: a summer home for the working girls of Richmond. At her own suggestion, it was thought best to make a change; so the property, consisting of a large, comfortable home and a productive farm, with full control of the work, has been transferred to Henrico parish.

The board of managers appointed by the Richmond Clericus are now busily engaged in planning for the maintenance and future welfare of this splendid work.

Here in one of the healthiest and most beautiful sections of the State is provided an ideal retreat for the num-

bers of young girls who are eager to leave for a season the stress and strain of the stores and factories and seek seclusion and rest among the scenes of the far-famed Blue Ridge Mountains.

At the Virginia Seminary.

The Wallace Prize Contest for the best extempore speaker in the senior class, was held in the chapel of the Episcopal High School, on Monday night, May 4th. The subject selected by the faculty of the Seminary was "Qualities required for success in the ministry." The judges were Rev. W. J. Morton, of Alexandria; Mr. George C. Stuart, Proctor of the Seminary; Messrs. J. M. Daniel, Jr., R. L. Whittle and A. R. Seamon, of the High School Faculty.

The first prize was awarded to Sidney Thomas Ruck, of the Diocese of Virginia. The second prize was awarded to George Leckonby, of the Diocese of Kentucky.

On Friday night, May 8th, in the Seminary chapel, the Reinecker Prize Contest for the best reader, was held, with the following gentlemen acting as judges: Messrs. F. L. Leadbeater and J. M. Herndon, of Alexandria; A. R. Hoxton, Willoughby Reade, and A. R. Seamon, of the High School.

The prize was awarded to Guy Edinson Kagey, of the Diocese of Wyoming.

The Seminary Commencement.

The closing exercises of the ninety-first session of the Seminary will be held June 3d-5th.

The annual missionary sermon will be preached Wednesday night. The graduating exercises will take place Thursday morning, with a meeting of the Alumni Association immediately following.

The service of ordination will be held in the Seminary chapel, Friday morning.

Stuart Hall, Staunton, Va.

At a meeting of the board of trustees of Stuart Hall, held last week, a matter of great importance which has been under consideration for some time was settled, and a change is to be made.

The school is no longer to be leased, but is to be directly under the control of the Church.

The fact must not be overlooked that the trustees have been most fortunate in their selection of those to whom the school has been leased. Miss Stuart, and later Miss Duval, who now has charge of the school. Under the leadership of both these ladies the school has reached a standard and gained a position among the schools of the country which is irreproachable.

At the close of the session 1915, Miss Howard, who now teaches in the school, and was nominated by Miss Duval, will become the principal.

Junior Brotherhood of St. Andrew.

A special service in the interest of boys will be held at St. Andrew's church, Richmond, Sunday night, May 24th. There will be granted a new charter of the Junior Brotherhood of St. Andrew, and fifteen new members admitted into the Brotherhood. Rev. James W. Morris, rector of Monumental church, Richmond, will preach.

All boys of the city are cordially invited to attend, and they are requested to meet in the chapel at the side of the church and march in a body into the church.

The Brotherhood of St. Paul.

The first annual report of the diocesan boys' missionary organization is

very encouraging and shows growth and progress. There are twenty chapters, 158 members; contributions made to missions, in money, \$343.54; value of boxes sent, \$251.75. Fourteen Brotherhood boys confirmed. Sixteen rectors have approved the Brotherhood and have promised to try to organize a chapter. There have been two meetings of the advisory board, and a general conference of diocesan officers, advisory board of Brotherhood directors in Richmond. There were thirty-three delegates present, including four Brotherhood boys. The boys' organization should find a place in every parish of the diocese.

Diocesan Sunday School Commission.

The opening service of the Diocesan Council was held Tuesday night, May 19th, when there assembled in St. James' church, Richmond, a large number of lay and clerical delegates and Sunday School workers to listen to two addresses by leaders in Sunday School work.

After devotional exercises, conducted by Rev. T. C. Darst, rector of the church; the Rev. J. F. Ribble, rector of St. Andrew's church, Richmond, the president of the Commission outlined the work of the Commission. He based his plea for more effective work upon the words of Jesus, the command to sponsors in the Prayer Book, and the Canon of the Church, relating to the use of family prayer and the instruction of the children in the principles of religion. He then introduced Rev. Dr. Gardiner, the general secretary of the Board of Religious Education, who took as his subject, What is the need of religious education? Answer: Leaders.

Two things were strongly emphasized, viz.: First, that the leaders of the Church should be leaders in the movement for religious education, and that the Sunday School work should take an important position in the life of the Church. Second, that the teachers, who should be leaders in the respective Sunday Schools, should be animated by principles; not slaves to literature. What is needed is not more literature, but more teachers who are made leaders by translating the Christ-life into vital experience and imparting this experience to the children. "Relating the children to the experience of life; that the best in them be brought forth and developed."

The Rev. Dr. Mitman, field secretary of the Third Department, was the next speaker. He spoke of the five reasons for encouragement in Sunday School work: First, Aroused sentiment in Church's attitude toward religious education; second, Factors contributed to solution of problems of the work; third, Developed science of teaching; fourth, Agreement on aim and object of Sunday School work, unanimity of subject; fifth, In Diocese of Virginia, seventy-five per cent. of communicants are in the Sunday School, teachers and scholars; in the Third Department the proportion is fifty-seven and three-fifths per cent.

Rev. A. P. Gray, Sr., has resigned from his parish, Rappahannock Co., Virginia, to take effect June 1st.

Bishop Tucker will visit Christ church, Charlottesville, for confirmation, on Sunday, May 31st, to act for Bishop Gibson, who though still feeble, is improving.

Family Department

The Conquering Tide.

On the far reef the breakers
Recoil in scattered foam,
Yet still the sea behind them
Urges its forces home;
Its chant of triumph surges
Through all the thunderous din—
The wave may break in failure,
But the tide is sure to win.
The reef is strong and cruel;
Upon its jagged wall
One wave—a score—a hundred,
Broken and beaten fall;
Yet in defeat they conquer,
The sea comes flooding in—
Wave upon wave is routed,
But the tide is sure to win.
O mighty sea, thy message
In clanging spray is cast;
Within God's plan of progress
It matters not at last
How wide the shores of evil,
How strong the reefs of sin—
The wave may be defeated,
But the tide is sure to win.

—Presbyterian Witness.

The Old Minister.

The first durable satisfaction of life is a man's joy in his work, whatever it is. If you have no satisfaction in your work, give it up. Your continuance is a sort of profanity.

By that, of course, is not meant that if you are true in your work, you will never grow weary, or discouraged. Or that you will rejoice in every part of its drudgery. But satisfaction in your work means that you believe in it, and glory in it, and that the very doing of it is to you a recompense and a reward.

If I may refer to Wordsworth again, it was because of what he felt about his poetry that the critics stamped on him. It was also because he took it seriously that he became the great figure in the Victorian era. He said, "I am no idle singer of a day." He believed he had a heaven-sent message, as much as any prophet ever had. That is what Wordsworth meant when he said, "Vows were made for me," and that, "I must be considered as a teacher or nothing."

That is the very thing that is lacking in so much of our modern work. The absence of it is the fecund mother of our unrest and our unhappiness.

It is creeping into all our lives and poisoning all our happiness—this false notion that we do our work for pay and nothing more. Our work is our necessity, but our life outside of it.

This is so prevalent that in the industrial world multitudes are clamoring for more pay, and at the same time they are giving scantier service. And the captains are making shoddier goods for higher dividends, with the final purpose of filling their pockets and retiring.

In Winston Churchill's "Coniston," there is an account of a poor artist, who painted the picture of the beloved foster child of a rich boss. It was far and away the best picture that he had ever painted, and his inspiration for it was his love for the sweet girl. When it was done, the boss offered him gold, which he refused to receive. He finally said, "Don't you know that men can do things for which they do not expect pay?" Jethro Bass could not make anything out of it. It was entirely a shock and a surprise to him that men do not do their best for money. But he had fineness of soul enough left to instinctively say, though

he could not understand the miracle. "You're more of a feller than I took you for." And yet the fact remains that no man ever did anything worth while for money alone.

Charles Dickens once wrote a story for the New York Ledger for which he was to receive ten thousand dollars, and he dashed it off in less than three weeks. You do not know what story that was; the world scarcely reads it now. But the world has never ceased to read, and weep over, "David Copperfield," which he wrote in the days before his popularity came, and into which he put his life. To his dying day it was the child of his love, as well as his pen.

The reason why authorship and the ministry are not thought of much by rich men, talking about careers for their sons, is because they are poisoned with the thought that the end of the week's labor is the pay roll of Saturday night. And these things do not pay large wages. I really think that the reason why, in the past, men of commerce have stood lower in the estimation of society than the soldier, or the writer, or the minister, is because they found that the trader bartered for gain, while these professional men have had a mission, and found their delight in the country they defended, in the truth they proclaimed, or in the ministry to men which they loved. I have an idea that the deep reason why these vocations have fallen into disrepute is after all because, not only the world, but men who are in them, have been smitten with a mania for gain, and have been after the "loaves and fishes."

This, anyway, is evident—the minister, who nowadays may earn fifteen thousand a year, does not stand as high, in the reverence of men, as he did in the days when the prophets went forth, taking with them only one coat, and a scrip, and a staff. I know also, that, in the honor of men, I had rather be old Dr. Johnson, in his threadbare coat among the Fleet street hacks, than to be the author of a modern story that brought in a royalty of \$25,000 the first year.

It is the mistaken thought that we labor for money that brings about work that rips, goods that are shoddy, food that is adulterated, industry that is war, and wealth that, like blood money, will not let its owner sleep. It is a necessity for most of us to earn our daily bread. And we must earn it by our daily handicraft. We have a right to expect it to provide for our temporal existence. But after all, that is its least recompense. It is not worthy of us, and we are not worthy of it, unless it also provides for us satisfaction of heart.

If an honest man is to find satisfaction in his work, then he cannot put his hands to anything which is not genuine, and which is not honest. Right away robbery becomes a lost profession, and every saloon is a bar without a man behind it.

If we really knew that one of life's deepest satisfactions was in the joy of our toil then our young men would think carefully in choosing their work, and having chosen it, it would be for better or for worse, richer or poorer, until death did them part. There is nothing more pitiful, it seems to me, in the lives of our young men, than to see how unsuited they are for what they are following, unless it is to see how flippantly men pass from one kind of work to another. If a man believes that his mission is

commerce, and if by trade he is to express his message to the world, then, while he may change from one kind of commerce to another, it is hard to see how he can lightly fling it away to do an entirely different kind of work, even though the pay is better. If a man really feels that his mission in life is to teach the young, then how can he lightly, for the sake of a gilded house, leave off teaching the young, to sell hair pins, or to manufacture cologne? For after all no amount of money can make up to him the loss of happiness, and the loss of self-respect, which would come to him, if he engaged in a business which he despised. Richard Croker's money would not induce a good man to engage in Richard Croker's trade. On the other hand, do you think that poverty took away Sam Adams joy, or impaired, for a single day, the satisfaction which John Milton found in his great life?

If men, everywhere, could come to look for joy in the performance of their tasks, and would count themselves rich in proportion to their fidelity and excellence they would not be filled with unhappiness and uneasiness every time the stock market went down, or money became dear.

That was the sort of man the old minister was. He was poor, but he did not know it. He was obscure, but he did not feel it. He did not have a competency laid up against old age, and now he was already old, but he did not worry. Secure and serene he stood above the pride of the world and the strife of tongues, counting his life a great success, because God had put his work into his hands, and deeming himself rich because, out of his sowing on stony ground and in the hidden places lo! there blossomed before him the harvest—some thirty fold, some sixty fold, and some a hundred fold. And as the photographer or artist catches some glimpses of upland glen, or mountain brow, and will put it on the canvas, and bring it down to the city or crowded valley, to remind tired men of rest, and vexed ones of serenity, so this glimpse of the old man, having filled my soul with inspiration and benediction, I have brought it back and held it up in the sunlight with the hope that it may touch other hearts as it touched mine. It is a flower I have gathered from the highlands. And though it may have faded in my hands, and lost something of its fragrance, I still hold it up to you, as a memento of the peace and imperturbable serenity of a man, unto whom God has called, and who has found satisfaction in his life.—From M. McGee's Heroes and Heroism in Common Life.

Legacy of the Holy Spirit.

The best legacy that Jesus left his people when he ascended to the Father is the legacy of the Holy Spirit. In view of the sorrow that filled the hearts of his apostles when he informed them that he was to depart from them, Jesus cheered them by saying: "I will not leave you comfortless." The word, "comfortless" is really the word "orphans." The presence of the Holy Spirit in the heart of the believer is the most precious legacy that Jesus could bestow upon his people, for the Holy Spirit certifies to us that we are not "orphans." Dr. Robert F. Horton tells of a prayer that John Smith, a master at Harrow School, taught the boys under his instruction, and which transformed the lives of many Harrow boys. The prayer is: "O Lord God, for Jesus Christ's sake, give me the Holy Spirit." If we earnestly and truly pray this prayer, our lives will be transformed.—Christian Observer.

Steps.

I was a slave because I could not see
That work for one another is our law.
I hated law, the heavy law laid hands on
me,
And I was forced to work in slavery—
Until I saw.

I was a hireling, for I could not see
That work was natural as the breath I
drew.
Natural? I would not work without the fee.
So Nature laid her heavy hands on me,
And I was forced by fear of poverty—
Until I knew.

Now I am free—my life is new, recast.
To work is to enjoy, to love, to live!
The shame and pain of slavery are past.
Dishonor and extortion follow fast.
I am not owned, nor hired; full-born at last,
My power I give.

—New Orleans Times-Democrat.

The Girdle of Humility.

Peter exhorts us "to be clothed with humility." His injunction suggests three inquiries—what is humility, for what purpose should we wear it, why do we need to wear it?

Humility does not consist in self-abasement. It does not require that one should undervalue his gifts and faculties. But it does not require that he should be value the gifts and abilities and worth of others, that he refrain from a sense of superiority. And, last, it requires that we should be especially conscious of the Source of all good which we have and are, and give due honor and praise to the Great Giver. What have we which we did not receive? The maintenance of humility is important, for pride is indigenous to the natural heart, and needs ever to be repressed, and humility needs ever to be cultivated. We should ever remember that the real power and architect of our character is the mighty God, our Saviour. We must not forever be hammering at ourselves, but, first of all, put ourselves in His hands, that He may work in us, to will and to do of His own good pleasure. But, in receiving humility, as elsewhere, we are to be co-laborers with God, working out our own salvation.

One thing we can do to cultivate humility is to be specific in the appreciation of our own weaknesses. It is not sufficient to say, "I am a poor, miserable sinner." Of course, this is true, and so are all others. But this generality may only be a soothing opiate, used to put one to sleep. But if a man will examine himself and discover his specific weakness, not only the discovery of it, but the effort to improve it, will tend to keep him humble and increase that humility.

Again, if a man will go down deep in his secret soul and being, he will bring up that which may be a wriggling mass of offensive things. The parlor and upstairs may be orderly and attractive, yet the cellar is foul. Such discovery will not only keep one humble, but reveal the necessity of immediate cleansing. If we repeat our appreciation of God as the Great Giver of all good, gratitude will spring up, and gratitude and humility always grow side by side. Moreover, if we note well the perfection and excellence of our Lord and his demands, it will humble us by contrast. If, moreover, we notice the excellence of our fellows, rather than their defects, if we give them fair credit, we will find much that reveals our own defects, and stimulates us to improvement.

Humility is the true preparation for service, and service is the true test of humility. The girdle spoken of here was something worn by the servant or slave, when he was about to go to work. It

was his badge of labor, something like a workman's overalls. Our Saviour girded himself with the servant's girdle when he was about to wash the disciples' feet. Humility is the first real preparation for service. So long as we think we must have this position, or that position, so long as we think that this or that service is beneath us, so long pride is ruling, and before we get into real service, we must be humbled. Service is the test of humility. When one complains that he cannot do this or that, that he cannot teach a Sabbath School class, cannot act as secretary, cannot work among the poor, cannot, indeed, do anything, he evinces pride because he usually cannot do these things in a way which will be creditable or win glory to himself. When one is humble, he is ready to serve. He that would work among the needy must feel his own need. The purpose of humility, then, is service. But there is a reason, also, for humility. Peter says: "God resisteth the proud, and giveth grace to the humble."

There are many instances, even in outward life, when providence and man oppose the haughty. In the spiritual life, it is always true. If a man thinks he needs nothing, he will receive nothing. If a man takes the uppermost seat, he will be asked to take the lower. "He that humbleth himself shall be exalted." The appreciation of our own defects, as well as our own excellence, and the appreciation of others' excellence, as well as their defects, and the appreciation of God as the Giver of all good—this is humility. We need it for service, and it contributes to our own enrichment and blessing.—The Presbyterian.

On Seeing Blue.

I do not mean wearing blue spectacles or having "the blues" (which I call "drabs"), a phrase which I consider a libel on the color of the sky. I mean the faculty of perceiving blue tints, which is said to be an accompaniment of advanced development.

Of course any child can see that the sky is blue, but only the trained eye sees that shadows are blue, or can trace the varying tints of azure, violet, and purple in the mountain distances.

As I lay on my balcony yesterday, a blackbird perched on the railing a few feet away and uttered a few quiet, thrilling remarks, tilting his tail to balance himself almost iridescent in the brilliant blackness of his new spring suit of feathers. Perhaps he was saying grace for the breakfast of cream toast that I had put out for him. The thrush-like vibrations in his voice (he is a thrush, a cousin to our friendly robin), carried my memory back to a hermit thrush that I listened to beside a Vermont lake three years ago. That thrush was a soloist of the first rank even among his incomparable kind, for he had four phrases instead of the usual three, the highest reaching the vanishing point of sound, almost beyond the power of any but the fine ear to follow, a silken thread spun almost to inaudibility.

But it was the picture of the Silver

Mist, as the Indian name signifies, which that vibrating thrill in the blackbird's voice brought to my inward eye. There are said to be people whose memory is not visual, who therefore must miss the bliss of that inward eye which can look at a gallery of memory pictures. Perhaps they are compensated by the ability to listen to the unheard melodies which must be unimaginably sweet if they surpass the Grail music or the Andante in the Ninth Symphony.

But to return to my theme (I will not use the prosaic French phrase). The Lake of the Silver Mist was to me a symphony in blue, a silvery blue, recalling the Blue Grotto on a cloudy day; less vivid, more ethereal, as nearly all New England coloring and thought are less vivid and more ethereal than Italian color and thought.

The shy, New England soul will not utter its ultimate dreams. You may see them shining in the eyes, but you will not hear them uttered by the lips. Indeed that is true of the American spirit in general. Our perpetual laughter with deepest pain is fraught, and we cover our souls with a garment of mirth. Perhaps it is well; perhaps it would be better sometimes to let ourselves be simple and frank. To laugh when the heart is breaking is perhaps too great a strain.

But on the whole, the American spirit sees blue, the thousand tender tints which enhance the beauty of life, which veil the harsh, bare facts as the veils of tender mist clothe the rocks and cliffs of the mountains. The veils of mist are no less true as facts of nature obeying law than are the craigs. The psychologist and the geologist both have warrant for going behind the veils, stripping bare the framework of life, cracking open and crushing the rocks to discover the wonderful hidden structure and the laws by which it exists. But for some of us who have simply to live, it is better to clothe the facts of life with the atmosphere.

One of the frankest souls I ever knew, a man with nothing to hide and yet whose life was hid with Christ in God, said, "Mystery is the charm of Life." He meant that the human soul is so divine a thing that length of life does not suffice to explore it all.

A scientist (of "Natural Science"), once in my hearing, "Our ignorance is cause of deepest joy," and on another day, "The unorganized atom commands my reverence."

Some one has said that there are two kinds of mystery, the vague, "mystic" mystery which is inexplicable, and a waste of time and intellect—and the mystery which can be forever explored, of which phase after phase of knowledge can be gained, the legitimate mystery. Such is the mystery of life, forever enticing and forever rewarding.

There are other blues than those of the softly veiling mists. Here, looking out from my balcony, high-hung above the valley like a cliff-swallow's nest, I have discovered phase after phase of blue in the sky, new to me who have loved the sky from the time that, as a child, I lay on my back in the grass and looked into its unfathomable depth. There is

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the blue of forget-me-nots, the only sky colored flower; there is the uncertain blue of hepaticas, of which one can sometimes hardly say whether it is blue or violet; there is the absolutely concentrated blue of gentians, a note of intoxicating color, smiting the eye with a blow of sensation. All these blues can be seen by the uneducated eye, but only since my nerves were flayed by almost mortal illness have I seen the blue in shadows on the snow, merging into a color so royal, so verging on purple, that for an instant I fancied I caught the scent of Roman violets.

Blue is the color of happiness, the mystic Blue Flower, the symbolic Blue Bird, the color of Peace brooding over the turmoil of earth; and when we see it we immediately wish to share it with someone who has not yet seen.—Living Church.

The Girlhood of Florence Nightingale.

Because Florence Nightingale was born in Florence, her parents, who lived in England, decided to call their daughter after the city in which she was born. Much of her girlhood was passed at Lea Hurst, a village, Derbyshire, though the family also had an estate at Embley Park, Hampshire. Then, as in the case of families with wealth, there were also frequent visits to London.

Florence was well educated, being trained under the guidance of her father in the Latin language and mathematics. She also learned French, German and Italian; "she became also a respectable performer upon the piano; and had that general acquaintance with science, and that interest in objects of art, which usually mark the intelligent mind."

Greatly did Florence love animals. She enjoyed walking down the garden, behind the house, where there were many squirrels, dropping nuts as she went. Then she would watch the squirrels come down from the trees, not afraid of her, and pick up the nuts.

There was on the estate an old gray pony, named Peggy, which no longer had to work. Florence and Peggy became firm friends. The little girl would put an apple or a roll of bread in her dress pocket, and the pony would come up to the gate and put her nose in the pocket and find the concealed treasure. After she became a nurse she said: "A small pet animal is often an excellent companion for the sick."

Her father had a shepherd who lived alone with his dog, Cap. One day Florence and the old clergyman of the parish were out riding, and they found the shepherd without his dog and in great distress. They soon learned that some boys had thrown stones at the dog, and the shepherd, thinking the dog's leg was broken, decided he would have to put Cap to death. Together they went to

the cottage, and the clergyman found that the leg was not really broken.

Florence was then anxious to do something to relieve the dog's suffering. The old man indicated that a simple hot compress would be a good thing, but he was afraid Florence would scald herself. Her instinct for nursing, however, asserted itself, and she bravely cared for the injured animal. Both shepherd and dog were grateful. The next day she again bathed the leg of the animal, and soon the dog was well.

A few days later the clergyman and Florence were again out riding, when they once more came across the old shepherd and his dog. Hearing the girl's voice, the dog stirred from his sleep, and began to wag his tail rapidly. Roger, the shepherd, addressing the girl, said: "Do look at the dog, miss; he be so pleased to hear your voice. I be glad I did not kill him. I be greatly obliged to you, miss, and the vicar, for what you did. But for you I would have hanged the best dog I ever had in my life."

The maimed dogs of Florence were carefully bandaged and nursed. Thus was she, in many ways, prepared for the beautiful and noble work which she did later in life. Much later she said that, in her opinion, "the happiest people, the fondest of their occupation, the most thankful for their lives, are those engaged in sick nursing."

Her appearance is described in these words: "A youthful portrait drawing *** shows a delicate featured girl, whose smooth, glossy hair, parted in the center brought down to the ears in early Victorian style, and fastened behind with some decorative headdress. Large sleeves flow from the drooping shoulders, and around the slender throat a little cross hangs by a narrow ribbon." Later it was said concerning her: "She is tall and large, and there is much dignity as well as sweetness and refinement in her appearance. The piercing light-gray eyes are full of life."—Northern Christian Advocate.

In After Years.

In after years, when you and I
With pallid lips and listless eye,
Will speak of days that used to be,
When life was youth to you and me,
How sweet 'twill be for me to say
I've loved you fondly every day.

In after years, when strength shall fail
And blushing cheeks grow wan and pale,
'Twill be a consolation true
For me to softly say to you,
You were the one who won my heart
And woke to life my better part.

In after years, when death shall call,
And I drink of his bitter gall,
I'll sink to rest still confident
Your every fault was good intent,
And if I thought you careless here,
I just misunderstood you, dear.

—Stephen Shannon.

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The Unobtrusive Wife.

I knew a man once who had made a considerable fortune, and who became in consequence a person of some importance. He had a small, quiet, unassuming wife, of whom nobody ever heard. It was assumed that she was commonplace—indeed, her spouse fostered that idea, probably unconsciously, for he was really quite fond of her. She had the largest capacity for silence of any woman I have ever met, yet she was not in the least a dull person. Well, she died in her prime, and nobody seemed to think she would be greatly missed. She just slipped away quite gently, in the same unobtrusive way in which she had lived. But something seemed to go with her out of her husband's life, a mighty and sustaining force, which nobody had reckoned with, he least of all. He declined in every way, socially, commercially, mentally, and spiritually. The prop had gone, but to this day I don't believe any one suspects what was the real cause. The obscure, commonplace wife had supplied something—courage, resource, confidence, call it by what name you will—to her spouse, and he was unable to stand long without it. After considerable pecuniary losses, he retired into the country, and after a few years followed her to the grave.

Children's Department

Lost and Found.

Lost! a very precious thing;
A sunny little smile.
Although we've missed it but an hour,
It seems a long, long while.
The last time that we saw it
Was on Mary Josephine;

She wore it to the party,
And since then it's not been seen.

It shone just like a sunbeam
On the little maiden's face.
Two merry, twinkling dimples kept
The pretty thing in place.
I fear someone has stolen it;
I can't think where it's gone;
I only know, without it all
The household is forlorn.

Oh, joy! Oh, joy; I've found it.
And you never could guess where.
For I had looked and hunted
Under sofa, bed, and chair;

Had searched in every closet,
Had peered behind the screen,
And had sat me down discouraged
Next to Mary Josephine.

A frown was on her forehead,
And her lips were pursed up tight;
I couldn't keep from sighing,
She was such a dismal sight.
When all at once from eyes and lips
That precious smile peeped out!
It had been hiding all the time
Beneath that little pout!

—Child's Hour.

Tad's Sister.

She was only an ordinary girl with an ordinary school-bag hanging over her arm, and, as my mind was busy with other objects, I should scarcely have noticed her at all, had it not been for the kind words I heard her utter.

I was waiting on a street corner for a car, and she, with some other children, was standing there, too.

"O, come on, Daisy!" one of her companions exclaimed. "What are you waiting for, anyway?"

"I am waiting for Tad, of course," she answered, good-naturedly.

"O, well, let's not wait for him!"

"Why, I promised him, you know," was the serious reply, "and I couldn't go without him, Sarah."

"Well, he's only your brother. You needn't be so particular about keeping your promise to him."

"But I need to be particular about keeping my promise to anybody—my brother just as much as anybody else," Daisy replied firmly, but in the same, low, sweet tone. "I never disappoint Tad, if I can help it, and he knows it, too, and depends upon me. Mamma says breaking a promise is as bad as telling a lie, and you don't want to do that, you know."

"Well, what is he about? Where is he, anyhow? He ought to be here by this time," remarked one of the boys.

"He went home at two o'clock to go on an errand for father, and he was to meet me here to go with me to the concert."

"I'm afraid we'll be late," grumbled another lad.

"Yes, we will!" some one else said.

"Then suppose you all go on and don't wait for me," Daisy said, quietly. "I shall not mind, but I wouldn't go without Tad for anything."

"O, it wouldn't be nice to go without you!" Sarah objected.

"Well, here he comes now," cried the boy who had spoken; and just then a lad of about ten years could be seen hurrying along the street. In a few moments he joined the group, and asked anxiously, "I didn't keep you waiting long, did I?"

I looked at Tad, and saw there was nothing about him that would attract the attention of a stranger, except it might be his bright, happy face, but his sister's eyes rested upon him lovingly as she replied, "Only a few moments, Tad."

"There, Daisy," he said, "I brought your waterproof and rubbers. It looks cloudy, and I'm almost sure it will rain before we get home. No, you needn't take them;" and he held on to the bundle he had in his arms. "I can carry them; I just wanted you to know they were on hand."

"O, thank you Tad," the girl said heartily; "I shall probably need them."

They were starting off now, and as Sarah took her place hastily beside Daisy, she remarked, wonderingly, "How polite you two are to each other! Do you always act that way?"

As they hurried on I caught only a part of Daisy's surprised answer, and that was, "Of course; why shouldn't we be?"

And the question will bear being repeated with some addition: Why should not all sisters and brothers be happy in the same love and confidence that Tad and Daisy gave to each other?

The Warm Snow House.

The big boys and girls in the country school were studying about the people who live up near the North Pole, and their peculiar houses made of ice, and, of course, the little children heard them recite. In a country school, you know, all the scholars, large and small, are in one room, and have the same teacher.

"I don't see how it could be," said Joe Stanfield right out in school. "How could you keep warm in an ice house?"

Everybody laughed but Joe, who was the smallest scholar there; but Miss Margaret gladly excused him for speaking out. She tried to explain to him how even ice would keep out cold, but the little children could not understand.

"Let's make a snow house!" cried one of the big boys at recess. "We can't cut blocks of ice, but we can make a fine big snow house."

"Yes, let's!" cried all the rest; and very soon even the little ones were at work rolling up great masses of snow for the house. It took more than a week to finish it, and every night the boys and girls carried water to pour over the sides to make it freeze; but at last it was done, and had a carpet on the ground floor. It also had some old rugs the mothers gave the boys and girls to make it look like an Eskimo house, and they all had great fun using it for a fort. The cold weather and the water made the walls very solid.

One morning, when Joe reached the school house, he found he was too early, so he thought he would go into the snow house. "Whoo—why!" he cried out in alarm, as he looked in, "there's a man in there!"

He ran as fast as his short legs could carry him to the nearest house, and the man who lived there thought Joe must surely be dreaming. "I'll go with you, sonny," he said kindly, "but I guess you were mistaken."

"I'm sure it was a man," said Joe, stoutly.

And what do you think had happened? A poor, sick old man had lost his way the night before in the snowstorm, and had thankfully crept into the snow house for shelter. He wanted to go into the school house, but the door was locked, and he could not open any of the windows, so he just crept in among the rugs and slept till morning.

"O, Miss Margaret!" cried Joe, running to meet the teacher that morning. "aren't you glad we built that snow house? I'll never say again that ice won't keep folks warm."

"It kept poor old Mr. Lucas from freezing, Joey," said the young lady. "Yes, indeed, I'm glad my boys built the house."—The Canadian Presbyterian.

The Ginger-Cake Man.

"Mollie," called her mamma from the kitchen door.

"Yes'm," answered Mollie from behind the wood-pile, where she was building bark huts for her dolls.

"Come here, dear."

This time Mollie did not answer her mother; but she said, sitting her largest doll, Miss Cynthia Bly, down so hard on a bark bench that she fell over backwards, "I expect if folk's mothers were little girls, they wouldn't like to be 'coming here' all the time." But Cynthia, who must have been shocked into silence by this very naughty speech, made no reply; and Mollie picked her up and seated her more gently, so that this time she was able to keep her balance.

Presently the call sounded again.

"Mollie, I want you."

"In a minute, mamma," said Mollie, fretfully.

Mollie built up the side walls of another hut, put on the roof, placed her tiniest doll, little Peg, inside, and then, rising slowly, walked toward the house, dragging one foot after the other.

Mamma was not in the kitchen, so Mollie went on to the sitting room, and there she found her sewing by the window.

She did not look up as Mollie entered, or take any notice of her whatever as she came and stood beside her chair.

"What do you want, mamma?" she asked finally, in rather a low voice.

"Nothing, Mollie," she answered, without looking at her.

"But you called me, mamma, and said that you wanted me."

"And so I did, ten or fifteen minutes ago; but I do not want you now."

Now, though Mollie had not cared what her mother wanted her for when she called her, she immediately became very curious, and so she said:

"Would you mind telling me what you wanted me for, mamma?"

"No," answered her mother, looking up at her this time. "I wanted to give you a ginger-cake man that I baked for you."

"Oh!" cried Mollie, her eyes shining, for dearly she loved ginger-cake men. It was such fun to play with them and then eat them up.

"May I have him, please mamma?"

"No, Mollie," answered her mother; "I called you twice; and then I gave him to little Jack, who came with some parcels from the store."

"O mamma!" and, with a wail of anguish, Mollie flung herself on the floor, with her head in her mother's lap. "O mamma! mamma, why didn't you tell me? I do so love a ginger-cake man!"

"Yes," said mamma, sadly, "I know you do, and that is the reason I made him for you. I did not tell you what I wanted you for, because it is right to

obey instantly, and not for the sake of the ginger-cake man."

Her mother lifted Mollie into her lap, and smoothed the golden curls tenderly.

"Cynthia," said Mollie, an hour later, when she had gone back to her play behind the wood-pile—and even then there was the sound of tears in her voice—"O Cynthia! if I had minded mamma when she called, there might have been just the very liveliest ginger-cake man leaning up against your bark bench that you ever saw!"—Tennessee Methodist.

The Story of a Dandelion.

A dandelion grew in a garden plat

In the shade of an old stone wall:
Her slender leaves made an emerald mat.
Where the stem grew straight and tall.

In the cool spring days she had worn a hood

That was small and tight and green;
She wore it as long as she possibly could,
Till many a hole was seen.

Then she sent down word through her stem and mat

To the storehouse under her feet,
That she needed at once a bright new hat,
With trimmings and all complete.

It was fine as silk and yellow as gold,

Like a star that had fallen down;
With brightest trimmings, fold on fold,

The gayest hat in town.

And next she wanted a summer hat,

Adorned with small white plumes;
So they sent her one, in place of that

They had sent with yellow blooms.

For many a day she waved and danced

And bowed to the birds and bees;

For many a day the sunbeams glanced
Through leaves of the friendly trees.

But a brisk little wind swept by, one day,

"Please give me your hat," he cried;
He carried the little white plumes away,
And scattered them far and wide.

—Eliot A. Curtis, in *Kindergarten Review*.

The Elephant Eaters.

Laura and Mary Anna are two dear little sisters who live on Euclid Avenue West, in the city of Detroit. Laura is three years old, and Mary Anna is exactly twenty months. It may be hard to believe that these two babies eat elephants and tigers and lions and bears, but it is the truth. They eat cows, too, and horses—heads, legs, tails, and all.

What may seem still more strange, their mother buys animals for them to eat; she buys Noah's arks full at a time. To be sure, these animals are not the size of circus animals, and every one who lives on Euclid Avenue West must know that there are bigger elephants in the jungle than the elephants Laura and Mary Anna like to eat.

One day, when the babies' mother had purchased for them a new ark, Laura was delighted to find that it was almost full of elephants, jamming and crowding against a few thin tigers and lions. She and Mary Anna were eating those elephants a bite at a time, first a leg, then a tail, next a trunk and plump body, when the door of the ark opened and out rushed the animals. Laura and Mary Anna were in their dog cart when the accident happened; and when they saw the animals tumbling out on the cement sidewalk, they began to cry. Auntie, who was pushing the gocart, felt sorry because the dear babies had lost their animals. This is what she said: "There, there, don't cry. We'll buy some more to-morrow." But the babies cried harder than ever until auntie asked, "Do you want me to tell you a story?" Laura always cheered up when auntie offered

to tell a story, which is the reason she wiped her eyes and smiled. And to this day that baby likes to be told about who ate the elephants. Auntie said that before long a dog came trotting down the street, and when he saw the elephants he said, "Bow-wow, bow-wow-wow!" Straightway he tasted one, and it was sweet, so doggie ate three. After that Mr. Simon Strong came walking along with his head in the air, and he didn't even know that he stepped on seven elephants and ground them to powder. As soon as he was gone, down from the trees came a flock of sparrows, twittering and happy—mother sparrow, father sparrows, and baby sparrows. They not only ate all the crumbs, but were pecking at whole elephants when a ragged little boy jumped off a pedlar's wagon and scared them away. The little boy snatched five elephants. A wee brown mouse with beady black eyes came creeping along from under a porch and ate three elephants' legs, before he had to run away and hide.

Let all who do not believe that this story is almost every word true go to a grocery store, buy a box of animal crackers, offer a few elephants to babies and boys, to English sparrows, and a wee brown mousey, and then see what will happen.—Frances Margaret Fox, in *Canadian Churchman*.

How Harold Helped.

It all happened while father and mother were away, spending a few weeks at father's old home in Texas. Aunt Nell had come out to Harold's home to take care of him and the twins.

"Wouldn't you like to run down to the little store on the corner and get me a can of ground chocolate?" Aunt Nell asked one day.

Just at that minute Harold's mind was full of something else that he wanted to do. Why should Aunt Nell have spoken just as he had promised to go roller-skating with Harry Burgess?

Could he not pretend that he had not heard? For Aunt Nell's back was turned when she spoke—she was so very busy stirring up a cake.

"And the store is just in the very opposite direction from the Center Street sidewalk where the good skating is," mourned Harold to himself. "I don't want to go one bit."

But he turned from his quest for his roller-skating and went out where Harry was waiting for him.

"I can't go skating just now," he announced. "I've got to go down to the store first."

And reluctantly the chums parted, Harold to go to the store and Harry to go skating alone on the Center Street sidewalk.

It was "out on the edges of things," as Harold's father had once said, where they were living—out where there were many vacant lots, and not many people passing. And no cement sidewalks or curbing had yet been built along the street that led down to the little corner store.

As Harold was returning with the can of chocolate an automobile passed him speeding faster than the law allowed, he was aware; but the sight of it only increased his own speed, for he was eager to get home, and then out to Center Street for his skate with Harry.

But just then he was startled by a groan that seemed to be coming out from the little gully on the opposite side of the street; and going over Harold found Mr. Gibson, the great missionary who was working among the poor Mexican people of the town, lying in the gully, with his wrecked bicycle not far away.

"I'm hurt—can you go for Dr. Stone?" groaned the injured man. "An auto hit me."

"Sure!" said Harold. "I'll get the doctor here in a hurry." And with all the speed which an excited boy can muster, he flew back down the street, past the corner store, and on into the next block, where Dr. Stone lived.

And he was just in time; for Dr. Stone was crossing his lawn to his auto which stood in front of his house, and he would have been speeding away in another direction had Harold been two minutes later.

They were soon beside the injured missionary, and he was lifted into the doctor's auto and taken to where he could be tenderly cared for.

"I'm sorry for you, Mr. Gibson," said the manly doctor, "but I'm more sorry for any reckless auto driver who will run a man down and then run away from him, pretending not to know what he has done. Anyway, I would rather be in your condition than in his."

"It was a good thing your aunt sent you down to the store just when she did, wasn't it?" said Harry, when Harold had narrated to him the exciting incident.

"Sure, it was!" replied Harold.

"And it was a good thing I didn't pretend not to hear, and go off skating with Harry as I had a notion to do at first," he said to himself.—Wm. Norris Burr.

The Boy Who Wouldn't Fight.

The little boys in Class-room No. 4 thought the noon recess would never come. Their copper-toed shoes scraped the bare floor, until Miss Edith felt like jumping out of the third-story window to get rid of the sound.

But at last the big gong struck twelve, and at the signal twenty-five children tumbled down the steep steps into the paved court behind the school building. The school was so big and the playground so small that the rooms took their recess by turns. It was No. 4's turn at twelve.

And now you will see why they have been so eager to get out; there is a new scholar to-day, and they want to "size him up," as boys say.

"Where are you in arithmetic?" asked one.

"Partial payments," replies the newcomer.

He has been using his ears in the class-room and he knows his arithmetic will give him rank among these new comrades.

"How many blades has your knife got?"

"Four." The new boy's head is still up as he produces a beauty of a knife.

"Whew!" whistles round the crowd. This beats partial payments out of sight.

"Let's have a fight," now says the stoutest little rascal of the party, and this is the supreme test in No. 4. A boy who can do partial payments, has a four-bladed knife, and will fight, can take any place he wants among them.

There is a dead silence for an instant. The stranger's face gets red, his eyes flash; but he stuffs his hands in his pockets, and says, with an effort: "I don't fight."

Did you ever see a gay-colored little balloon, floating in the sunshine above your head, so light, so buoyant, you think it could touch the clouds? But a tiny little rift appears, and the balloon is a piece of shrivelled rubber at your feet. That was just the way with the new boy of No. 4 when he refused to

WHERE will you spend your vacation? See our offer on page 20.

fight. Partial payments went for nothing; a four-blader didn't count. He was a scorn and a by-word.

A week has passed by, and it is noon recess again. Miss Edith sits at the window, pretending to eat her luncheon; but she has forgotten her sandwich and jelly cake.

"What am I going to do about Charley Graves?" she says to herself. "I can't let him fight, and yet—"

Suddenly the noise of battle comes up from the paved court. The teacher looks out of the window; but, seeing only a confused mass of tossing arms and legs, and hearing only a sound as of Kilkenny cats on the warpath, she rings her bell sharply and recess comes to a sudden end.

Up comes the panting, dusty crowd.

"But what is this?" she cries, for the new boy's lip is bleeding and his forehead is swelling visibly; "I thought you wouldn't fight?"

"I promised my mother," said the hero, proudly, "that I would never fight unless I was obliged to; but when Micky twists little Tom Poague's arm, and won't stop, I am obliged to!"

Miss Edith bound his head with a wet handkerchief, and stuck his lip up with pink courtplaster, and tried to look sorry; but it was easy to see that she was pleased with her new boy's idea of when he was obliged to fight—not when twenty-four boys were looking black at him, but when a boy twice his size was teasing a little one!—Elizabeth Allen, in Ex.

Our Father's World.

The ships glide in at the harbor's mouth,
And the ships sail out to sea,
And the wind that sweeps from the sunny
south,

It is sweet as sweet can be.
There's a world of toil and a world of pains,

There's a world of trouble and care,
But, oh, in a world where our Father reigns,
There is gladness everywhere!

The harvest waves in the breezy morn,
And the men go forth to reap.
The fulness comes to the tasseled corn
Whether we wake or sleep.

And far on the hills, by feet untrod,
There are blossoms that scent the air;
For, oh, in the world of our Father, God,
There is beauty everywhere!

The breath grows faint on the dying lips,
And the weary hands lie still;
Our life is dimmed by the grief-eclipse,
But we rest on the Father's will.
A world of parting, a word of tears,
Yet we sink not in despair,
For, oh, in the midst of the mournful years,
There is comfort everywhere!

The babe lies soft on the mother's breast,
And the tide of joy flows in;
He giveth, He taketh, He knoweth best,
The Lord to whose home we win.
And, oh, when the soul is with trials tossed,
There is help in the lifted prayer!
For never a soul that He loves is lost,
And our Father is everywhere!

—Margaret E. Sangster.

"Nutsy."

A True Story.

"Grandpa! grandpa!" called Donald, running into the house one frosty morning last fall, "What do you think! All those walnuts I gathered yesterday and put in the woodshed in a basket are gone. Did you put them anywhere else?"

"No, I did not," answered grandfather, putting on his overcoat to go down town.

"I saw the basketful last night. Look around and perhaps you'll find them."

Donald hunted and hunted for those

lost nuts, but not a single one did he find.

Monday morning, before the washwoman came, mother went into the woodshed to get down the washboiler, which was hanging on a high nail. A moment later Donald heard his mother call him, and came running. He climbed up and looked where she pointed. There in the boiler were his lost nuts—at least a quarter of a bushel!

Mother pointed to the rafters at the other end of the shed. There sat a little red squirrel, his tail erect, his little feet spread wide, holding tight, and his head cocked first on one side and then on another, while he chattered and scolded at the giants who had found his winter supplies.

"Do you suppose he did it?" asked Donald.

"I don't doubt it," laughed his mother, as she carefully lifted the boiler down and emptied the nuts into the basket. "It was too good a chance for him to lose."

"He must have worked pretty hard," said Donald, "to carry such a lot of nuts so quickly. Did he put them all in his cheeks?"

"They are the only pockets squirrels have," answered mother.

When grandpa came home that evening, he was told all about it.

"Well, well," he laughed, "I think I'll have to see if I can make that squirrel a house, and then perhaps he will live here in the woodshed."

Next day grandpa took a wooden box and put a layer of sawdust on the bottom. Then he laid some boards over that, making a little floor.

Next he nailed a partition in the box, and half filled the smaller part with fallen leaves.

"Nutsy's bedroom," explained grandpa. In the other section he scattered a handful of dried pumpkin seeds.

"The dining-room, I know!" exclaimed the delighted Donald.

"Yes," said grandpa. "Now I'm going to make him a front door." And he cut a hole in one end just about big enough for a fat little squirrel to squeeze through.

"Now for the roof," said he, nailing on the lid of the box. Then grandpa solemnly tacked a card above Nutsy's front door. It read:

FURNISHED ROOM TO LET
FOR SINGLE GENTLEMAN.

But would you believe it? Although dainties were scattered along the high pathway that led to the "Furnished Rooms," Nutsy would not live there. He liked his own cosy, hidden nook better.

As the days grew colder, and nothing seemed left for Nutsy outdoors, grandpa hung ears of corn on the now leafless walnut trees, and now and then a can filled with pumpkin seeds. Nutsy would come, and, with a whisk of his bushy

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tail and a cock of his bright little head, settle himself to the enjoyment of the feast.

Although the children tried to coax him to eat from their hands, and laid out tempting trails of peanuts and popcorn from the tree to porch, he would never be tamed. He accepted all bounty as his just due, but gave no favors except his own bright, cheery, frisky little presence.

Once or twice he had eaten the corn scattered on his dining-room floor, or picked up a choice pumpkin seed or two on the doorsill, but as for staying in a strange house over night—no, indeed!

One day in the late spring, when the woodpile in the shed was almost gone, grandpa found behind some old boards in a well-sheltered corner the cosiest of little nests, well lined and padded with dried grass and leaves, where Nutsy had spent the long winter nights.—Christian Herald.

A Little Boy's Dream.

Once upon a time there was a little boy who had a dream. He thought he was sitting on a fence so high that he could see almost the whole world. He could see farms and fields for miles and miles away.

On one farm there was a barn and a house. As the little boy looked at this house, he found that he could see right in at the windows, although he was sitting on the high fence. In this house he saw a little boy who would not get up when his mother called him in the morning.

"Jimmie, Jimmie," called the mother; but the little boy shut his eyes tighter than ever.

"I never did that," said the little boy on the fence. Then he said: "How queer that other little boy's name should be Jimmie, just like mine!"

Slowly the little boy awoke. His mother was standing beside his bed, calling "Jimmie, Jimmie."—Christian Advocate.

I used to think that friendship meant happiness: I have learned that it means discipline.—Brown.

Personal and News Notes.

The address of Rev. T. A. Cheatham, is changed to Beauford, N. C.

The address of the Rt. Rev. James S. Johnston is changed to Kerrville, Texas.

The address of Rev. W. Carnahan is changed to 124 Gillespie Street, Jackson, Miss.

The address of the Rev. R. S. Stringfellow is changed from Hailey, Idaho, to Kellogg, Idaho.

The address of Rev. Dr. Ernest M. Stires is changed to Bolton Landing, N. Y., for the summer.

The address of Rt. Rev. C. M. Beckwith, Bishop of Alabama, is changed till further notice to Magnolia Springs, Ala.

The address of the Rev. J. P. Lytton is changed from Kansas City, Mo., to care of St. Barnabas Hospital, Salina, Kansas.

The address of the Rev. Frank E. Wilson, 2125 W. Adams street, Chicago, is changed to 2032 Washington Boulevard.

Rev. W. H. Pettus, rector of St. James' parish, West Somerville, Mass., will sail from Boston, June 30th, on the "Cymric," to spend July and August in Europe.

The Rev. William E. Hooker has resigned the rectorship of St. James' church, Poquetanuck, Conn., and will engage for the summer in supply work. Mr. Hooker's present address is Sangerfield, N. Y.

Bishop Babcock visited St. James' church, West Somerville, Mass., on the evening of May 15th, and confirmed fourteen candidates, presented by the rector, Rev. Wm. H. Pettus. This makes a total of forty-seven confirmed in this church within a year.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop
Rt. Rev. Thos. J. Garland, D. D., Suffragan

St. John's Jubilee.

The Free Church of St. John began the celebration of its golden jubilee on Sunday morning, May 10th, and continued it through the week. At the opening service the Rev. Samuel P. Kelly was the preacher. He also addressed the Sunday School, when three hundred children under ten years of age led in the singing. The Rev. J. G. Bawn preached in the evening. The anniversary of the various guilds and parish organizations held their anniversaries on Monday night. Rev. Edward G. Knight, the Rev. John P. Bagley and the Rev. E. J. Humes, and the rector made addresses on Tuesday evening, Old Home Night. The Rev. Arthur



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NEW YORK.

W. Warner preached on Wednesday night. The rector, the Rev. Waldmer Jansen, Jr., and Mr. George Margerum, who has been superintendent for twenty-five years, spoke at a special Sunday School service on Thursday evening, May 14th. The Rev. Robert H. Wright, on Friday night. The services closed on Sunday evening, May 17th, with addresses by the Rev. Frank V. Cloak, and the Rev. Henry A. F. Hoyt, D. D. The church was built as a memorial of the Rev. George Boyd, D. D., sometime rector of St. John's church, Northern Liberties, by his children. It received a charter and takes its title from a clause therein which provides that no revenue shall be received from the sale of any pews or seats. There have been sixteen rectors in the half century. The first brick Sunday School building was erected and the first pipe organ during the rectorship of the Rev. John G. Brown, 1873-4, and the commodious parish house while the Rev. John P. Bagley was rector, 1902-8. There are 787 communicants and 955 connected with the Sunday Schools.

Deacons Ordered.

The Rt. Rev. Dr. William W. Webb, Bishop of Milwaukee, made Messrs. William Wolfe, of the Divinity School in Philadelphia; W. Mason and F. Hobart Millett, of the General Seminary, deacons, in St. George's church, West End, on Sunday morning, May 10th. They are to work in Bishop Webb's diocese. The sermon was preached by the Rev. A. D. Heffern, of the Divinity School.

Daughters of the King.

The annual meeting of the Daughters of the King in St. Andrew's church, on Tuesday afternoon and evening, May 12th, was probably the largest attended in its history, almost every parish in the city being represented. From the reports it was learned that its membership has greatly increased and it is engaged in a number of good works in the parishes. Mrs. Charles H. Arndt was re-elected president, as were also Mrs. Norman Stockett, vice president; Miss K. Weyl, secretary, and Miss K. McDevitt, treasurer. The Rev. Charles H. Arndt preached the sermon in the evening.

Churchwoman's Bequests.

In disposing of a small estate, the will of the late Mary Major bequeathes \$500 to the memorial church of the

Holy Comforter, and \$200 to the Episcopal Hospital and St. Margaret's Home of St. Luke's church, Germantown.

Meeting of Church Club.

The nineteenth annual meeting of the Church Club of Philadelphia, was held in the Church House, on Monday evening, May 11th. Addresses were made by Bishops Rhinelander and Garland, urging more extensive and intensive work in the local mission field. Following which it was resolved that the Board of Governors should appoint a committee from different parishes to confer with the Bishops and arrange to carry out their recommendations. The following officers were elected: President, R. Francis Wood; first vice president, C. L. S. Tingley; second vice president, S. F. Houston; recording secretary, Henry P. Conner; assistant recording secretary, H. Robert Bell; corresponding secretary, Harry W. Powell; treasurer, John V. Martin.

The resignation of the Rev. Clarence Wyatt Bispham, rector of St. Philip's church, Philadelphia, was not accepted and he was requested to continue his work with them.

NORTH DAKOTA.

Rt. Rev. J. P. Tyler, D. D., Bishop.

Bishop Tuttle Memorial Endowment.

The following message has been received from the Annual Convention of the Missionary District of North Dakota:

Whereas the Rt. Rev. Daniel Sylvester Tuttle will, in 1916, celebrate the fiftieth anniversary of his consecration as a Missionary Bishop, and

Whereas, the General Convention of the Church in 1916 will be held in his See City of St. Louis; therefore be it

Resolved, That we, the clerical and lay delegates of the thirtieth Convention of the Missionary District of North Dakota, invite the American Church to join us in arranging a suitable thank offering for the marvelous life and work of this wonderful Churchman and glorious American. We would suggest that this memorial be the endowment of such part of general missionary work or the general clergy relief fund as Bishop Tuttle may elect; that it be known as the Bishop Tuttle Memorial Endowment and that the amount to be striven for be not less than fifty thousand dollars; this thankoffering to be presented at the opening service of the General Convention of 1916. Be it further

Resolved, That we of North Dakota do pledge one thousand dollars for the purpose of this memorial.

Adopted by the Convention of North Dakota. GEO. C. CHILDS, Secretary.

The proposed plan to raise such endowment should appeal to all loyal Churchmen.

A Trip to Bermuda and Return

BERMUDA is beautiful during the months of June, July and August. We will give a twelve-day trip to Bermuda and return, including hotel accommodations, sight-seeing tours and carriage drives, from New York City, to any person who will secure for us a certain number of subscriptions. This number is very small and can be secured within a month's time. Write to-day for full particulars.

THE SOUTHERN CHURCHMAN
Richmond, Virginia.

Notices.

Want advertisements, ten cents per line. Obituaries and Complimentary Resolutions, fifteen cents per line. Appeals, ten cents per line. Each six words should be counted as a line. Death notices, not exceeding forty words inserted free. Over forty words at the Obituary rate. Marriage notices one dollar each. All notices and advertisements must be accompanied by a responsible name. No advertisement inserted for less than thirty cents.

MEETING OF BOARD OF TRUSTEES.

The Board of Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia, will meet in the Library at the Seminary at noon on Tuesday, June 2, 1914.

S. SCOLLAY MOORE, Secretary.
May 4, 1914.

DIED.

SMITH.—On the 27th of April, 1914, at his home in Stoneville, N. C., NATHANIEL S. SMITH, in the seventy-sixth year of his age.

"Requiescat in pace."

LOGAN.—In Christiansburg, Virginia, on March 31st and April 2d, 1914, ELEANOR MARSHALL and CHARLOTTE LOGAN, infant daughters of the Rev. John Scott and Sarah Clarke Meredith.

"For of such is the kingdom of heaven."

DAVIS.—Entered into rest, at her home in Richmond, April 3d, at 10:20 A.M., FANNY PAGE, oldest and beloved daughter of James Pryor and Fanny Meredith Davis, aged fifteen years.

"He shall gather the lambs with His arm, and carry them in His bosom."

OBITUARY.

Cunningham Hall.

Resolutions adopted by the vestry of St. Stephen's church, Henrico parish, at a meeting held May 11, 1914:

Whereas, our Almighty God in His infinite wisdom has taken from our midst our esteemed and beloved fellow vestryman and senior warden, CUNNINGHAM HALL; and

Whereas, we desire to record our testimony to his faithful, loyal and unselfish services to this church in its founding and maintenance as member, vestryman and senior warden, as well as by his life and example in this community; therefore, be it

Resolved, That in the death of Mr. Hall St. Stephen's church has lost a consistent communicant, the vestry a faithful and efficient member, and each member a friend.

That we lament his loss and extend to his bereaved family our sincere sympathy, and with earnest prayer commend them to the tender love and comfort of Almighty God.

Rev. William Meade Clarke, D. D.

MINUTE ADOPTED BY THE RICHMOND CLERICUS IN HONOR OF WILLIAM MEADE CLARK, D. D.

When God called to His more immediate presence our beloved WILLIAM MEADE CLARK, this clericus of Richmond lost the member who of all of its members had achieved the greatest distinction in the Church. As rector of St. James' church, as an acknowledged leader both in the Council of this Diocese and in the Councils of the General Church, and as editor of the Southern Churchman, he was without doubt the most prominent and the best known presbyter of the Diocese of Virginia. Until the beginning of his last long illness, he was always assiduous in his attendance upon the meetings of this clericus and most interested in all of its deliberations.

On the 1st day of May, 1914, followed by his devoted congregation, and by a course of his brethren of the clergy, and with the last rites pronounced by life-long friends, his body was laid to rest in beautiful Hollywood, while not only believing Christian hearts, but also the glorious springtime, in earth and air, proclaimed the hope of the resurrection.

Our accomplished brother was conspicuous for what has been called cheerful godliness. A breezy and bracing happiness, born of sure trust in the God of Hope, enveloped him as an atmosphere. There was no sour gloom in his Christianity. During his long, and often trying career, none ever saw Meade Clark lose heart or give way to despair. Ever there came to him some racy saying or some bright and witty speech that like a flash of light illuminated the darkest cloud.

It was thus that he kept himself young.

We never thought of him as old. So fresh and buoyant was his attitude toward all life that he ever seemed with the gayest and the youngest of the company. And so it was that he entered strongly into the life of younger brethren, binding them to himself in closest Christian fellowship.

This quenchless optimism made him, too, a wise and helpful advisor. He would often clear up a doubtful situation by a sudden gleam of shrewd and kindly humor, by some quick spark struck from his sound Christian common sense. It was the swift intuition of genius—the workings of a soul fearless and unperplexed in its facing of the world.

The slow and weary approach to him of his earthly end, the gradual failing of strength and breaking down of powers, but served to bring out more vividly the dauntless hopefulness of his brave and blythe spirit. Everything called him to life: his happy home, his successful work, his devoted people, his affectionate brethren, the grand new church, just completed, wherein old St. James' should, God willing, renew her youth—all bade him stay—and he never denied that he wished to live. There was no abnormal longing for death in his sane nature. He loved life and the pleasant places where God had cast his lines. Yet no one ever heard him murmur. No repining, no complaint ever fell from his lips. He never said it was hard. Always when brethren would pray with him, he would say: "Put no ifs in your prayer, brother. Make no conditions with God for me. I truly want all that the Lord thinks I should have."

Brave, gallant, loyal soul! Only his closest friends knew how much and how constantly, even at his best, he suffered. He never winced or whined under his cross. Nay, he declared that his physical infirmities had made him what he was. Like the great apostle with the unremovable thorn in the flesh, his thought was, "When I am weak, then am I strong. His grace is sufficient. I can do all things through Him that strengtheneth me."

He could, indeed, make his own the words of another great soul:

"Fear death? to feel the fog in my throat,
The mist in my face,
When the sounds begin and the blasts denote
I am nearing the place,
The power of the night, the press of the
storm

The post of the foe?
No! let me taste the whole of it!
I was ever a fighter, so—one fight more,
The best and the last
I would hate that death bandaged my eyes,
And forbore
And bade me creep past."

We, therefore, his brethren of this clerus, express our deep sense of loss in the passing from us of so strong, so resolutely cheerful a personality.

From our hearts, we record our love for him, our admiration of his gifts, and our pride in the honors which came to him in this church.

We rejoice that in his bright and patient facing of the common lot, he has borne one clear witness more to the power of the Christ to overcome death and open the gates of everlasting life.

And, further, by unanimous resolution, we direct that this small tribute to the memory of our brilliant brother, be spread upon our minutes, that a copy of it be sent with expressions of loving sympathy to his wife and daughter, and that the Southern Churchman be asked to give it a place in its columns.

JOHN J. GRAVATT,
S. ROGER TYLER,
J. Y. DOWNMAN,
E. L. GOODWIN,
JAMES W. MORRIS.

Frederick W. Baker.

In the death of Mr. FREDERICK W. BAKER, which occurred at his late home in Richmond, Va., on April 8th, there passed from earth a life so beautiful, so abounding in "the fruits of the Spirit," that one would wish, for its example and teaching, that it might be recorded. For the methods of its development—a faithful, persevering use of the means of grace—are within the reach of all; and so permeated with the leaven of Christianity did his character become that in trying to select a beatitude descriptive of him, one who knew him well declared: "They are all appropriate. I cannot choose."

To his family and connections he was a benediction, loved and revered by all to whom association with him was a cherished happiness and privilege. To those among them whose minds and characters were plastic this association was of special significance, and during the school year, both in his lovely home north of Baltimore, and later when living in the city, some one of these was generally a member of his household, when he sought every opportunity to lead their thoughts into useful and right channels, and was never too engrossed to

arrange for their pleasures, nor too tired, after a busy day, to help in the preparation of the morrow's lessons. Beneath his roof, too, the sorrowful were cheered and comforted; the sick cared for and perhaps nursed back to health, while many others found needed change and refreshment.

The position as business manager and assistant editor of the Southern Churchman, which he filled for thirteen years, presented wide opportunities for usefulness in the dissemination of a good influence, and seemed to his friends an ideal one in which to pass the evening of his life; while his long experience as the editor of a successful secular paper; his loyalty and devotion to the Church, and his deep piety, offered combined qualifications for which the Company might long have searched in vain. The improvement in the paper was manifest and conceded, and assurances of its helpfulness, from widely separated points, continued throughout to cheer his labors.

It was said in one of the beautiful notices of him that "He spent himself in his work," and none could have pursued it with more disinterested, self-sacrificing devotion. Among the many expedients which he devised and executed for increasing the paper's revenue was that of collecting in book form a series of sketches, prepared for it by competent writers, at his request, on the Colonial Churches of Virginia, a book which was so cordially received that a second and more complete edition was published; while another was the voluntary and gratuitous assuming of the duties of two departments, the heads of which had dropped out.

Thus in the midst of faithful service, the work of one week completed and that of the next prepared and arranged, the final call came. But as if to assure his grief-stricken friends of his heavenly Father's loving, watchful care, while seemingly so sudden, it came after a period of unconscious preparation, near the close of Lent, a season with him of special self-denial and consecration, and on the morning of Palm Sunday, when he was looking forward in an unusual sense to receiving the Holy Communion. He was laid to rest on Good Friday; and of the glorious Easter following, amid joys which "eye hath not seen nor the heart of man conceived," who can speak! "Wherefore comfort one another with these words."

The Harvest of Death.

Dr. Moncure, Mr. Baker, Dr. Clark—these three who took such sweet counsel together in the make-up of the weekly editions of the Southern Churchman—represented the three cardinal graces more nearly than any other three men I ever knew. Dr. Moncure, the man of Charity; Mr. Baker, the man of Hope; Dr. Clark, the man of Faith. Who that intimately knew these three choice spirits will say this is not a fit figure? It was a triangle of qualities fitly joined together. Each seemed to be essential to the other, and when one was removed the others seemed to gravitate toward him steadily until now they are re-united as a glorified trio. Surely if

"There is a place where spirits blend,
Where friend holds fellowship with friend,"
there must have been a happy reunion on the thither shore when the spirit of the late Dr. Clark so quickly followed that of the lamented Mr. Baker, to greet the sainted Dr. Moncure.

My relations with Dr. Clark, as with the other two, were most cordial. It was a case of "love at first sight." To go into his presence, even in his sick chamber, was like going into the sunshine. The Sun of Righteousness kept his genial soul warm and his heart tender. He was not a man to shake hands with his finger-tips. He impressed me as a man who "served the Lord with gladness." He left a good testimony.

To fellowship with such men for four years without friction is a happy recollection, and such a heavy bereavement is not borne without a shudder.

Out of the abundance of my grief my heart speaketh.

"When we asunder part
It gives us inward pain;
But we shall still be joined in heart
And hope to meet again."

S. WHYBREW, Foreman.

Isaiah 38:15.

Since thou art dead "I shall go softly all my years."
Knowing the gates of joy are closed for me:
Not sowing earth, indeed, with fruitless tears

Remembering thee.

For it would dim for thee the glory of the spheres
To know that I and gray despair were wed:
Yet, love, "I shall go softly all my years"
Since thou art dead.

The Household.

The Food Value of Bread.

No other food stuffs used by man is more satisfying than bread when taken with other articles of diet, and many of the latter gain thereby in nutritive value and power of assimilation, as, for instance, milk. By simply drying the slices of bread, thus making "toast," bread can be more readily digested. It is also more easily masticated, and for this reason somewhat stale bread is to be preferred to that freshly baked.

Of the various flours made of cereals, wheat flour is the most used. The finer the flour is ground, especially wheat flour, the more of the nutritive substances are lost, and wheat bread is poorly absorbed. Rye flour, when it contains bran, is very easily assimilated. Oats are even more poorly taken up. When oats are to be used, it is best to eat the products manufactured, especially with a view to their digestibility. In my estimation, a puree of oatmeal with the yolks of two eggs forms a very healthful food, in which the eggs not only greatly improve the taste, but also increase the nutritive value. Very valuable preparations for children's use can be made with oatmeal when taken with milk.

Just as with bread, many people feel that they cannot do without potatoes. Potatoes should always be boiled in the skins. The best way is to put them into boiling water, and let them cook for about half an hour, until they are quite soft. When the potatoes are sufficiently cooked they should be peeled and served at once. The digestibility of the potato depends upon the manner of its preparation. When potatoes have been thoroughly cooked and are served mashed in the form of a puree they give the stomach but little work and are easily assimilated. Good dry, mealy potatoes, when steamed, sliced and browned, are well assimilated, but whole roasted potatoes are indigestible, badly assimilated and often give rise to acid eructations. Potatoes contain little fat, so it is advisable to add butter in eating them.—Health and Longevity.

Sandpapering One's Suit.

Almost every woman has been worried at some time to see a black skirt or suit shine in spots, especially when the material is serge. It is claimed that there is no permanent remedy for this condition, but I have been told that sandpaper is an excellent medium for removing the gloss. Lay the shiny place on a board or table, and rub lightly with fine sandpaper—not hard, but enough to rough the nap. Afterward the garment must be pressed, when, one authority declares, "the spots will look like new."

In a case of simple fainting, lay the patient on her back with the head slightly lower in position than the feet. Give plenty of fresh air and see that the clothing is quite loose. Sponge the face with cold water to revive the patient, and if a smelling salts bottle is handy, its use will be a valuable aid toward restoring consciousness.

A bad fall or a severe blow is apt to cause a slight stunning. When this is so, the best thing for the patient is rest. Just lying down with a wet cloth applied to the head is the only thing to be done. In severe stunning the doctor should be sent for at once.

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Thoughts for the Thoughtful

"Gossip is bad enough anywhere, but
terrible when it gets into the ministry."The right kind of holiness is that
which makes us turn away from sin and
yet seek to help the sinner.If you are unhappy, it is probably be-
cause you have so many thoughts about
yourself and so few about the happiness
of others.—Mary Lyon.After all, the kind of world one car-
ries about within one's self is the important
thing, and the world outside takes
all its grace, color, and value from
that.—Lowell.True love is like the heart in which
it abides—of toughest fiber made, cease-
lessly active, ever giving forth its best,
and receiving the while that it may give
forth more.—Pell.The Christian heart that attempts to
narrow its love, its sympathy, and its
prayers, within the circle of its own
home, will find this very home left cold
and vacant by it ere long.It is the blessedness of our religion
that the more we feel our imperfection
and sinfulness, the more unworthy we
feel ourselves, the more we may cling
to God when we turn to Him in faith
and penitence.Be not anxious about to-morrow. Do
to-day's duty; fight to-day's temptation,
and do not weaken and distract yourself
by looking forward to things which you
cannot see and could not understand if
you saw them.Unbelief is like a man with his back
turned toward the sunshine, walking in
a shadow that he himself makes, while
faith, reversing the order, faces the sun
and then lives in the light of hopefulness
with the shadows all behind it.Love is the fusing element of all life;
the tremulous, softly defined horizon line
that once separates and unites the
spheres, terminating our human vision;
the trysting place where earth and heaven
meet.—Lucy Larcom.'Never, never wait for post-mortem
praise. Speak the kind words which love
prompts, and remember that words of
loving-kindness are the best possible
tonic which can be given even to the
happiest of mortals.—Kate Tannatt
Woods."Two things are graciously insisted on
by the apostle in Hebrews 12:14: 'Follow
peace with all men, and holiness,
without which no man shall see the
Lord.' Peace toward men and holiness
toward God; there is no other sort of
heaven."You never heard Paul talking about
what a hard time he had in his Master's
service. He was constrained by love to
Christ and by the love of Christ to him.
He counted it a joy to labor, and even
to suffer, for his blessed Master.—D. L.
Moody.If we will only abide by the prin-
ciples taught in the Bible, our country
will go on prospering and to prosper;
but if we and our posterity neglect its
instructions and authority, no man can
tell how sudden a catastrophe may over-
whelm us and bury all our glory in profound
obscurity.—Daniel Webster.WHERE will you spend your vaca-
tion? See our offer on page 20.CHURCH WORK
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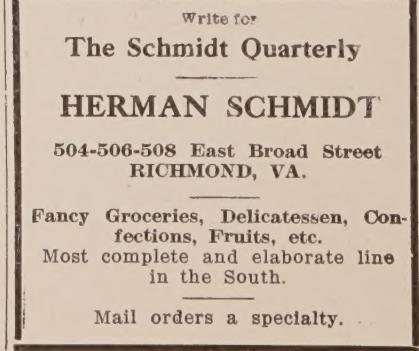
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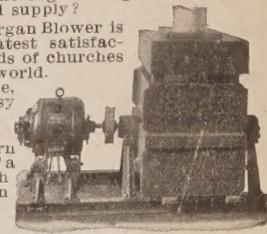
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